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# *The* CATHOLIC EDUCATIONAL *Review*

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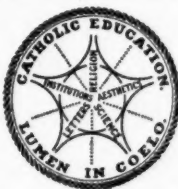
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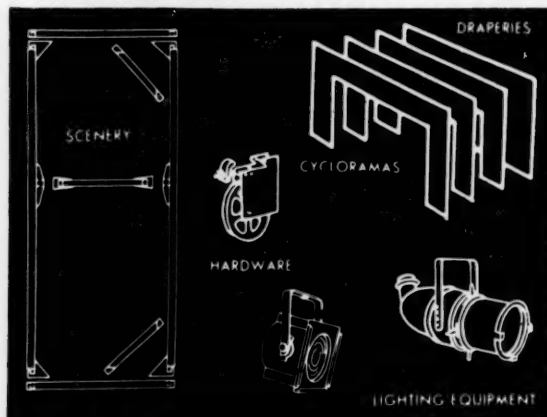
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## KNOW YOU WHAT IT IS TO BE A CHILD?

By Sister Mary Nona, O.P.\*

**T**HE TEACHER, WHO IS A COMMUNICANT of truth from person to person, soul to soul, makes the child a never-ending object of study. He needs the scientific knowledge of the psychologist; that knowledge of the heart that is akin to the wisdom of a mother; the insight of the poet, who sees a child as Francis Thompson did:

Know you what it is to be a child?

It is to be something very different from the man of today.  
It is to have a spirit yet streaming from the waters of baptism; it is to believe in love, to believe in loveliness, to believe in belief; it is to be so little that the elves can reach to whisper in your ear; it is to turn pumpkins into coaches, and mice into horses, lowness into loftiness, and nothing into everything, for each child has its fairy god-mother in its own soul; it is to live in a nutshell and to count yourself the king of infinite space; it is

To see a world in a grain of sand,  
And a heaven in a wild flower,  
Hold infinity in the palm of your hand,  
And eternity in an hour.<sup>1</sup>

The teacher, however, needs a knowledge of children that is more universal than that of a mother, more complete than that of a psychologist, more practical than the poet can offer for instructing children. He requires a working definition of human nature which will apply to children of any time and place, translatable into various circumstances of learning. He should know something of the common characteristics of children, their needs and capacities. Not that such knowledge will be a divining rod with which to pre-

---

\* Sister Mary Nona, O.P., Ph.D., is president of Edgewood College of the Sacred Heart, Madison, Wisconsin. This article is the first of two selections this review is publishing from the writer's forthcoming book on the philosophy of the Catholic school curriculum. It is from the book's section on "The Nature of the Child." The second selection will appear here in May.

<sup>1</sup> Francis Thompson, *Shelley* (New York: Charles Scribner's Sons, 1908), p. 29.



dict the action of an individual child, nor give the teacher more than a minimum acquaintance with child nature. For, concerning the latter, the teacher will be the first to agree with the medieval thinkers that "all things end in mystery."

To learn the nature of the child the teacher turns to each of the resource persons mentioned above, and many others: the priest, the doctor, the sociologist, the recreational leader or Scout master, for example. But his chief resource is the philosopher, who studies human nature against the background of all of reality. In his role of philosopher St. Thomas Aquinas gives a definition of man which is both suitable and delightful for studying the child. A human being, whether seven years old or seventy, is a reasoning animal capable of laughter. Within this definition we find at once three possible conclusions:

1. The child, like all men, is part animal.
2. The child, like all men, has power to reason.
3. Reasoning and laughter go hand in hand.

The first of these conclusions will be analyzed here, with illustrations of its possible effects upon teaching and learning in school.

#### PARTLY ANIMAL, WHOLLY HUMAN

The animal in the child is not likely to be lost upon an observer. If healthy he is full of life in every sense, giving evidence of it in movement, alertness, energy, sound, and action. To a weary teacher these may appear to be more of a handicap to learning than an asset, as indeed they are sometimes. But who could learn without any one of them?

The child begins to learn by responding with the senses to the stimuli around him, as do his own dog and kitten and animals of every kind. But with what an immeasurable difference! Every sensory response of the child belongs to him as child, as human being, and not as mere animal. Although the human organism contains elements of lower creation (a fact which the teacher can never afford to forget), these belong to a human entity which being wholly "ensouled" gives a new, uplifted character to each part.



Furthermore, the senses of the child, unlike those of the animal, are mere activators for higher powers which have unlimited possibility. Max Picard in his study of the human face sees these possibilities of man's nature reflected in his face, as contrasted with the limitations in the face of the animal:

Everything that is at all possible is right there in the animal face or the animal body, and that is the cause of the animal's immediacy. It operates only with that which is, and not also with that which might be, as man does.<sup>2</sup>

The teacher, always an artist, works with that which is in the child and that which might be.

One of the elements of mystery in the child is the astonishing unity which combines animal and rational in the one person. It is not his body alone that learns, nor his intellect abstracted from the body, but the single person as a whole. We may concentrate attention upon the physical or spiritual in him, but can never really separate the one from the other. His curriculum, therefore, must be planned to accommodate the learning child as a whole person, body and soul in one. It must provide for the development of all his powers—senses, imagination, memory, emotions, reason, and will—as a complete, unified personality.

The child's unity as rational animal is nowhere better exemplified than in his process of learning "from the outside in," through the senses. Men have marveled at the senses since before the time of Aristotle, who taught that there is nothing in the mind which was not first in the senses and identified five of them as sight, hearing, touch, taste, and smell. Since his time many related senses have been distinguished, ranging from the sour and sweet of taste and the pain and pressure of touch to the controlling sense of balance. The human senses have been called avenues of learning, windows on reality, gateways to the mind. In school they present a multiple challenge to the teacher which may be expressed in several questions: Which senses play the chief roles in schooling? What should a teacher know about them? How can one plan for the child's use of the senses according to the plan of Providence for his learning?

A study of the role of the senses in schooling may begin by adopting the approach of Pere Boulogne:

<sup>2</sup>Max Picard, *The Human Face* (New York: Farrar & Rinehart, Inc., 1930), p. 61.

The senses introduce us to everything, provide us with everything. Let us leave to scholars and moralists the sad work of underlining and emphasizing their drawbacks; the Church accepts and respects the senses. Knowing the place they occupy and the primal part they play in the development of personal life, the Church wants us to be their friends. . . . For the Lord so made us that, come what may, the largest part of our inward growth remains primarily dependent on the use we make of these gifts we have received.<sup>3</sup>

In the following pages consideration will be given in particular to these sensory means of learning: sight, and its uses for insight; listening; touch and manual power; and the total sensitivity of the body as it helps the whole person, body and soul, to respond to everything outside itself.

#### LEARNING TO LOOK AND SEE

Power to see is a measure of power to learn and at the same time a result of learning. Classes in every subject without exception require the child's varied and full use of his eyes. "In gaining wisdom, eyes play the first part."<sup>4</sup> But this power of seeing does not perfect itself alone; it must be learned systematically, step by step. The first step, of course, is skill in observation. By questions and directives the child learns to turn eyes and mind together to whatever is to be seen, identified, described, compared, remembered. "Only the heart and the mind are capable of claiming a meticulous and penetrating application from the eyes."<sup>5</sup> From the very first use of any of the senses one is conscious that they never work alone. For this reason, one can learn to see more and more of each thing observed. When an infant first sees color, his attention is caught by that alone. As he grows older, each object offers more delightful discoveries.

First, the child can be shown the materials from which things in nature are made: the wonderful diversity of matter in soil, leaves, pine cones, tree bark, milkweed pods, water, sand, rocks, the coverings of animals, and all the stuff of creation in which

<sup>3</sup> Charles Damien Boulogne, O.P., *My Friends the Senses* (New York: P. J. Kenedy & Sons, 1953), p. xiii.

<sup>4</sup> *Ibid.*, p. 16.

<sup>5</sup> *Ibid.*, p. 9.

children revel. Let him see that all creation, as God said in the beginning, is good. Then let him see how man makes these things, good in themselves, into other good things: cloth of many kinds, leather, metals, wood, plastic materials. Without taking any other form these fabrics and materials have a beauty and integrity that should be appreciated as good woollens are cherished by a tailor, or a fine piece of stone by a sculptor. Their approach to materials is not one of selfish possessiveness, but of reverence. If reverence is the mother of all virtues, the object of this virtue is as comprehensive as all of reality. The child will learn reverence for materials by looking at them with a person who shows him their value and their possibilities.

Secondly, the child can be taught to look for the expression of ideas in things: the forms which determine what they are. He can learn how a toy, a chair, a house, a machine, a sweater, a cake, a pencil, each represents the idea of a human being put into some material. It may have been made by hand or by machine, but the one or the other was an instrument of human thinking, to carry out a man's purpose.<sup>6</sup> He should come to understand that any material has limitless possibilities for making—as many as the limitless ideas men could put into it. One piece of wood, divided and shared among three persons, can be made into three different objects—a clothespin, a plane model, a carved statue, for example—according to the idea and choice of its maker. This is a second dimension of reverence for materials: the child's recognition of their potential, their receptiveness to ideas.

Seeing ideas expressed in things, the child can be led to realize that the value of a material increases as it is worked upon by man. Flax becomes more valuable at each step of the process by which it is spun into thread, woven into linen, whitened and cut into a cloth for table or altar, with inset embroidery designed according to the purpose of its user. Children follow any such process with interest, especially if they can see it and not merely hear about it, because they are makers by nature. They are always experimenting

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<sup>6</sup>Children can understand, further, that something made by hand is personal and complete in a way that no machine-made article can be. The one who designs a thing, chooses the material for it and makes it himself leaves the stamp of his person on it, and thereby endows it with a value very different from that of the object mass-produced (apart from a person) on the assembly line.

with the possibilities of changing one thing into another. This desire and power of the child was so striking to Francis Thompson that his definition (given above) centers in the ability of the child to "turn nothing into everything" by the powers of his soul, which the poet terms, childlike, a "fairy godmother."

If the child is naturally a maker, he likes to see what others are making (Mother, what are you doing? Can I help you with that, Dad?) and he likes to see in the world of creation, from pebbles and caterpillars to the faces of people and the stars in their heavenly order, the marvelous ideas of God.<sup>7</sup> But most of all he wants to make things himself; an act for which he is providentially endowed, and which begins with observation.

A third way of learning to see has to do with the qualities of things: their color, size, shape, texture; their weight and number. Another consists in learning to observe the activities of creatures: their variety, sequence, and movement toward some purpose. A further step is the study of relationships among objects, learning to judge with the eye and mind their comparative number, size, importance, their likenesses and differences; to generalize from particular objects; to see parts in a whole. Practice in this kind of seeing has a direct effect upon learning to think. "Are the most advanced techniques, in their methods and instrumentation, anything more than a perfection of the art of looking at things?"<sup>8</sup> The child has something of the scientist in him when he learns to see things exactly, with parts related to one another and all to the whole; to observe simple processes; to see the visible effects of visible or unseen causes.

There is something of the artist in the child when he looks at things well made and is pleased by them; something of the poet and philosopher when he realizes that there is more to a thing than is seen by the eye. Children are natural poets and philosophers who have not yet lost the sense of wonder, in which, as the Greeks tell us, philosophy both begins and ends. If schooling dulls this sense of marvel and mystery, rather than reinforcing it, we betray the God-given power of the child to see beyond the obvious and material to the real, invisible world. As Father Vann states, "Edu-

<sup>7</sup> See the grandfather's story of creation as told to Dobry in Monica Shannon's *Dobry* (Chicago: E. M. Hale & Co., 1934), p. 24 ff.

<sup>8</sup> Boulogne, p. 17.

cation, in other words, has as one of its primary objects to teach us how to stop and be still and look, how to concentrate our gaze till things begin to reveal their mystery to us."<sup>9</sup> Learning to see is a discipline: the discipline of eyes drawn away from distraction, of a mind seeing beyond the surface in its grasp of ideas; the discipline of a will which commands deliberate effort. In all of these the child follows his teacher as a disciple his master.

#### LISTENING TO LEARN

A child's ears are fashioned with exquisite perfection for hearing, as are his eyes for seeing. Their perfection may lead us to think that skill in listening has no need of help for development. But, as with vision, hearing will only be perfected by making it a conscious gateway for the mind. The old English word "heed" includes this conscious attention (to have care, to be mindful) in hearing and is the essence of the art of listening.

This art, if taught systematically, will yield dividends in every class. To teach it systematically the teacher can make use of at least the following means:

Giving directions with care and clarity; requiring attention to each step as it is given (never repeating, if possible).

Preparing for any lesson in which listening is required, by telling what to listen for.<sup>10</sup>

Checking after the lesson to find out how much was comprehended, and to show children what was expected.

Because listening is a "mindful" art it is a direct preparation for reading with understanding. The process within the mind of the child is precisely the same for listening and for reading, beyond the stage of sensory stimulus and response. The eye responds to symbols in reading, the ear to the sound of speech in listening; but it is the mind that acts upon the messages brought by either sense, and independently of either. Listening is, of course, an easier approach

<sup>9</sup>Gerald Vann, *The Water and the Fire* (New York: Sheed & Ward, 1954), p. 48.

<sup>10</sup>The range of possibilities is great, depending upon the maturity of the children and the type of lesson. It may include, for example, listening to the melody and theme in music, to rhythm and imagery in verse; listening for sequence of events in the Gospels and history; for favorite parts in stories from literature; listening to directions for making and doing things.

to thinking, unhandicapped by a vocabulary of symbols to be learned first. Listening for appreciation opens for the child many roads to learning: music, literature, religion, history, among others. Mastery of the art is a refinement of his power to keep in touch with nature through its sounds and harmonies: the wind, a storm, bird calls, the sounds of animals in the woods, the rain, and best of all the "silence full of harmonies" wherever it is undisturbed by the noise of human traffic. All children can be taught to listen.

To be identified as a "listening school" should bear no opprobrium, unless it means the exclusion of other ways of learning. In countries where illiteracy prevails the "literacy of listening" has been cultivated in reflection which leads to wisdom. In the history of man listening was learned before reading. In the life of the child it can also take a prior place among his abilities.

#### WHAT HANDS CAN DO

Among the verses for children written by Dorothy Aldis is a perennial favorite beginning,

There are things hands can do  
That feet never can.<sup>11</sup>

In an Italian encyclopedia of geography the story of men's achievements throughout the world is illustrated by photographs of hands: old and young, gnarled and graceful; with Bellivi's "Hands of Christ" exemplifying the redeeming work of Christ as crowning all.<sup>12</sup> Hands can represent the whole of man, because the hand is in such intimate partnership with the mind. In the Bible it is the symbol of divine power, as well as human: "For the hand of the Lord was with me, strengthening me."<sup>13</sup>

For these reasons the hands of the child are worthy of reverence. They work together and complement one another, carrying out the directives of his intellect and will as his finest tools in making. By nature a worker, a craftsman, a maker, the child in school should

<sup>11</sup> Dorothy Aldis, "Hands" and "Feet" in *Everything and Anything* (Chicago: E. M. Hale & Co., 1925), p. 53.

<sup>12</sup> *Enciclopedia Geografica: La Terra in Cui Viviamo* (Bologna: Zanichelli, 1954), pp. 155 ff.

<sup>13</sup> *Ezekiel* 3: 14.

have both freedom and direction in the use of his hands. Learning can include various kinds of manual activity: handling, feeling, measuring, writing, drawing, molding, cutting, shaping, matching, holding and manipulating many things. Through such purposeful exercise the hand is educated to precision and ease of movement, to strength and delicacy. It learns to "judge" materials as a carpenter does wood; a gardener, soil; a painter, the surface he is to cover. The hand of the child can learn not only to execute his ideas and feelings, but to determine the limitations and possibilities with which ideas can be carried out:

Respect for the information brought by the hand is an essential factor in forming the mind. "To take it in hand" implies a progress in judgment and reflection. So real workers are wise. In the course of constant touching with their hands they have discovered the heart of a secret that books do not teach: the secret of their replaceable character of manual contact and of the slow and persistent education in the sense of touch.<sup>14</sup>

Developing the sense of touch is related to trying new materials, handling new objects (a crayon and pencil are new to the young child, a compass and protractor to an older one), and increasing muscular control and ease of movement. It can become a kinaesthetic help in learning to spell, to read, to count, and do simple number problems with concrete objects. Dr. Montessori, learning in part from Froebel and much more by her own observations, built her method upon a realistic understanding of the child's need to refine, control and develop his sense of touch—not in his hand alone, but in the muscular balance and "muscular memory" of his whole body, subject to intellect and will.<sup>15</sup> Dr. Shields, writing at the same time that Montessori was opening her first "Children's School," stated a like conviction:

. . . smell and taste, touch and muscle sense, lie deep in the nervous system and are the earliest to develop. They lend strength and vigor to the mental content derived

<sup>14</sup> Boulogne, p. 123.

<sup>15</sup> Maria Montessori, *The Absorbent Mind* (Madras, India: 1959), chap. xiii *et passim*.



through the eye and the ear. And our schools, ignoring this, too frequently appeal to the eye and ear alone at a time when the brain is not ready for development in these directions. . . .<sup>16</sup>

Important as are the senses of seeing, hearing, and touch, these are never isolated from the body as a whole. The human organism possesses a total sensitivity and receptiveness which reflects in another way the oneness of the human person. Hardly a teacher exists who has not experienced the joy of

. . . children's faces looking up,  
holding wonder like a cup,<sup>17</sup>

while their bodies are tense with fixed attention to the words of a story. The body is "a sign conveying something of our personal mystery."<sup>18</sup> It is made to act for the soul, to express its interior life outwardly.

#### A MEANS OF LEARNING

The child learns with his whole body, as St. Thomas Aquinas reminds us: "The soul is united to the body for the sake of the act of intellection, which is its proper and principal act: wherefore the body that is united to the soul has to be perfectly adapted to serve the soul in everything required for its act of thought."<sup>19</sup> To help the child make this adaptation, the teacher must begin at the beginning. How do bodily needs and limitations determine the conditions for learning?<sup>20</sup> What must be provided in the environment?

To begin with, the learning of arithmetic, verbs, ocean currents, and catechism answers depends upon good air for breathing, but not a draft; good light for seeing; clear reproductions of materials

<sup>16</sup> Thomas Shields, *The Making and Unmaking of a Dullard* (Washington: Catholic Education Press, 1909), p. 25.

<sup>17</sup> Sara Teasdale, "Barter," in *Silver Pennies*, ed. Blanche Jennings Thompson (New York: Macmillan Company, 1925), p. 73.

<sup>18</sup> Jean Mouroux, *The Meaning of Man* (New York: Sheed & Ward, 1948), p. 51.

<sup>19</sup> St. Thomas Aquinas, *De Anima*, 8, 15.

<sup>20</sup> We assume that the learners for whom the curriculum is made have a normal, healthy brain in a normal, healthy body. Children who are physically handicapped or ill need a program to fit their special requirements.



to be read, not blurred in the duplicating process, and healthful seating. To sit facing the glare of an open sky or squinting to read what was written on the board becomes a source of emotional as well as mental frustration.

The child must also satisfy a basic human need for change: from work to play, from more difficult to less difficult tasks; from inactivity to some form of motion. Not that every lesson in arithmetic or English must be matched by recess of equal length, nor that a class need be in almost constant motion. Far from it. Classroom order is maintained by the teacher who knows when and for how long each kind of lesson can best carry out the purposes of learning. Children who do not change classrooms as is done in secondary schools would profit from the use of brief, hourly intervals for various lighter activities; a song, a choral speaking practice, a game, or just a free moment for relaxation. Even college and university students need such a change. Respite from the hard work of concentration is a physical and mental need of all learners.

But the body has capacities as well as needs. The capacity for concentration and perseverance should be increased as pupils grow older. The artist practices long hours at the piano; but the artist was once a beginner who learned week by week to increase his power of resisting distraction, his capacity for endurance. Certain physical hardships, including some fatigue, can be put to the same use as obstacles in a race. They challenge the learner to greater effort and thus to growth that would not have been accomplished except in overcoming them.

#### A MEANS OF COMMUNICATION

The body not only learns and endures, but communicates. It may be by the motions of the body, which St. Augustine calls the "natural language common to all races,"<sup>21</sup> or the expressions of the face alone, in which Picard sees a glimpse of eternity: "The soul looks out into eternity. When two human faces contemplate each other, then it is as if the soul remembered and could look back upon its divine origin."<sup>22</sup>

It may be by a gesture, an embrace, a heartening hand on the shoulder, or the movements of coldness, disdain, antagonism.

<sup>21</sup> St. Augustine, *Confessions*, I, 8.

<sup>22</sup> Picard, p. 4.

It is through the body that our interior life is expressed, that our souls become open and apprehensible, and that men communicate with each other; and the thing that enables the soul to utter itself, and makes human society a possibility, we shall call the sign. A sign is a corporeal action that carries a meaning, a corporeal attitude that manifests an intention, and, to put it more simply and more profoundly, it is the body expressing the soul.<sup>23</sup>

These things are known to the child. He used bodily means of communication before he spoke his first word. His schooling is not complete, however, unless it gives him further skill in this type of communication. One essential in the child's education is instruction and practice in the physical language of courtesy—not the hollow manners that have no heart, but the sincere expression of courtesy and loving service through motions of the body: stepping back, offering things, nodding in greeting, shaking hands, giving a helping hand, expressing interest by full attention, taking a respectful position or posture. The child senses, almost without being told, that these actions express respect for himself, body and soul, as well as for others.

Expression of the spirit through the body becomes profoundly human as it rises to the level of the arts. The body yields to the creative soul in various and marvelous ways through speech, singing, instrumental music, drawing, painting, sculpture, every kind of craft, the drama and the dance. Children naturally express their ideas and imagination in words and melody, in paint and chalk and clay, in playing a story and in dancing. They are born to be artists, destined by Providence to be makers in His image. And "the role of art is to express through the body the mystery of the soul."<sup>24</sup> Although the other arts will be considered in detail later, the dance has a claim to notice here.

Bodily response to music and rhythm is natural to all people, a God-given power that is spontaneous in children. Their first play is rhythmic; their first songs more movement than melody. To "do what the music says" is an easily understood directive. To dance is to bring to the surface those interior emotions and thoughts which are with difficulty expressed in words. The folk dances of a nation, like those of children, are patterned expressions of the people's joy

<sup>23</sup> Mouroux, p. 47.

<sup>24</sup> *Ibid.*, p. 50.

and sorrow, related to the cycles of human life. They are only a little removed from the dance of worship, by which even the pagan "gives back to the divinity the gift bestowed on man in the equilibrium, the harmony, the beauty of the body and the eurhythmy of its movements."<sup>25</sup> It is no wonder that Christians, endowed with the same humanity, give back these same gifts in the fiesta dances before Our Lady of Copachabamba, and, more gravely but with similar intent, in the choral movements of the monastic Office, or the traditional dance of the Seville choristers before the Blessed Sacrament.<sup>26</sup>

Children accept the rightness of dancing as worship. One sees this among the privileged ones who have taken part in the "Eurhythmics" of Dom Irmin Vitry<sup>27</sup> and similar efforts to nurture the child's latent desire to pay homage to God with his whole self. One also sees it, through the eyes of a poet, in the eager movements of children as they approach to receive Holy Communion in their parish church:

#### DANCE-CAROL FOR CHILDREN

Come in clearest airs of morning,  
Gentle-hearted, lovely-eyed,  
Where lilies blossom by a portal  
Best of babes is hid inside.  
Quickly! haste is praise unto him,  
Joy to lips that sing his name—  
Come with apples, roses, playthings,  
He is best at every game.  
Now you dance with angel partners  
Learned in measures from the skies;  
Sudden breezes bring the music—  
Saraband from paradise.  
Dance your way then, small and holy,  
When you find him, curtsey slowly,

<sup>25</sup> *Ibid.*, p. 51, quoting R. P. Aupiais on the subject of African worship.

<sup>26</sup> See "A Bishop Dances," *The Tablet* (London) CCXI (June 14, 1958), 553. See also, on the Seville dancers and others, Herbert Thurston, S.J., "On Carols and Dancing in Churches," *ibid.*, CXIII (March 13, 1909), 403-404; and Sister M. Jeremy, O.P., "Dancing Days," *America*, LXXIV (March 30, 1946), 656-657.

<sup>27</sup> This work of Dom Irmin Vitry, O.S.B., and his associates is described in printed programs of the various Eurhythmic Workshops held at the University of Notre Dame and in St. Louis. Printed by Fides Jubilans, 3401 Arsenal St., St. Louis.

Kneel and look and sing "Io."  
Printless snow lies fair before you:  
Plain the journey you must go.

—Sister M. Jeremy, O.P.<sup>28</sup>

On such foundations of childhood joy in bodily expression can be built habits of reverence in prayer and a true understanding of the liturgy as outward expression of homage, springing from the interior life of the Church. In prayer, as Mouroux again reminds us,

The body expresses our gift to God. By the sign of the Cross, the bent knee, the folded hands, the recollected countenance, it expresses the soul's aspiration to God, and it bears witness. It radiates our prayer and our faith around us, and it touches others. . . . The child learns to pray by observing the serious and recollected attitude of its mother by its side. Our prayer in common, our Liturgy, is as it were a poem acted out before God: chant and posture and action are all calculated to express the soul, and bear it away into the spiritual world. . . .

If the body images forth our prayer, it does so because it is a means to prayer. It sustains it, since it puts it into a recited formula that gives substance and definition to the spiritual impulse, and into a posture of body that emphasizes and supports the interior movement. The body lends added force to prayer: when a man utters his invocation aloud, chants the formula of his faith, kneels in humility, he seeks God with the whole of himself, he draws the soul by way of the body and deepens his supplication.<sup>29</sup>

If this is the highest art to which the Christian school can lead the child through bodily expression, one must not forget that it is built upon the other arts, which will contribute to worship only as they have found their own fulfillment through the body ensouled.

#### TIME TO GROW

Whether moving or still, awake or asleep, full of joy or sadness, at prayer or at play, the body of the child is at the same time carrying on another work of every living organism. It is growing. This is a

<sup>28</sup> Sister M. Jeremy, O.P., *Dialogue with an Angel* (New York: Devin-Adair, Inc., 1949), p. 46.

<sup>29</sup> Mouroux, p. 57.

mystery that continues without the direction of the school, the curriculum, the teacher; but every one of these must reckon with it. If haste makes waste in any human endeavor it does so especially in teaching children. Their natural growth is steady, slow, just right for them according to the Providence of God. It cannot be hurried any more than can the growth of plants in one's garden, or that of young animals. But forced growth brings more dire consequences to human beings than to animals or plants. The mind, being aware of the past and of the future as well as of the present, can be seriously affected by mental indigestion as well as by too slow development. The possibilities of discouragement and growing dislike of study, to say nothing of more serious results, are too great to take risks.

The success of Dr. Montessori's method in many countries has been due in large part to her recognition of the child's need to grow at his own rate and to enjoy all the conditions needed for growth. One point on which she insisted was attention to the "sensitivity periods" in childhood, when certain things are learned more easily than at any other time. Thus,

. . . the life of the child is a series of different stages, each having its peculiar mental and physical characteristics.

At each stage the mind of the child tends to be peculiarly active in a particular way.

The caterpillar is destined to become a butterfly . . . ; but it would be no good, while it is at the caterpillar stage, expecting it to fly, or offering it honey as a means of sustenance. If you are anxious for a caterpillar to develop into a successful butterfly, you can best help it by giving it what it needs as a caterpillar.<sup>30</sup>

This fundamental principle has a direct bearing on the selection of studies to be organized in the curriculum and their placement according to the maturity of children at various levels. It must be applied even more closely by the teacher, who knows that growth is an individual matter not determined by chronological age except in a general way. It is to the teacher that Pope Pius XII speaks when, drawing upon Christ's love for children as the source of such wisdom, he exhorts us to patient waiting:

<sup>30</sup> Maria Montessori, *The Child and the Church* (London: Sands & Co., 1929), p. 130.

Be mindful . . . to ask gradually for what you want to obtain from your children. Save for very unusual cases, Jesus wants—and you too must want—the plants entrusted to your care to grow gradually and not hurriedly. . . . If children are allowed to run too much, they may stumble and fall. Likewise, placing burdens on their shoulders too heavy for them to carry may slow down their steps, if it does not stop them altogether.<sup>31</sup>

Although the Vicar of Christ was speaking here of the total development of the child, and in particular of the unfolding of rational powers, his warning applies as well to respect for the physical nature through which these powers are brought to their maturity. Not merely does the child's lack of experience or inability to reason as an adult preclude advanced placement of the wrong kind. More than that, the law of his growth, beginning with that of the senses, the body, and the brain, must be respected.

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*Saint Mary's College, Notre Dame, Indiana, will hold its third annual Christian Culture Symposium on April 29 and 30.*

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*The second annual Workshop for Administrators of Public School Adult Education will be held at the University of Chicago from June 27 through July 15.*

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*A personalized program for training in developmental reading through an electronic film approach will be conducted at St. Francis College (Brooklyn, N. Y.) Adult Reading Clinic from April 30 through June 25.*

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*There are 186 students registered in the Department of Education of The Catholic University of America this semester. Of this number 163 are majoring in education. These figures represent increases of 31 registrants and 24 majors over corresponding figures for the second semester of 1958-59.*

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*Chaminade College of Honolulu was granted full accreditation by the Western College Association in February, making it the first four-year private college in Hawaii accredited by the Association.*

<sup>31</sup> Vincent A. Yzermans (ed.), *Pope Pius XII and Catholic Education* (St. Meinrad, Ind.: Grail Publications, 1957), p. 172.

## REMINISCENCES OF THE EARLY YEARS OF THE CATHOLIC SISTERS COLLEGE

By Roy J. Deferrari\*

WHEN THE VERY REVEREND DR. THOMAS SHIELDS inaugurated the Catholic Sisters College in 1911, he started a kind of educational institution very novel indeed for the time. It was to be a four-year college for sisters only. At least one year of this period, and this the last, had to be spent in residence on the campus of the Sisters College. The most shocking feature of the curriculum at that time was just that: the candidate for the bachelor's degree, a sister, had to spend a full academic year away from her convent.

It should be said that the Sisters College was actually started in the Benedictine Convent, located on Monroe Street, between Ninth and Tenth Streets, N.E., Washington, D. C. It was not until two years later that the present site of the Sisters College, at Eighth and Varnum Streets, N.E., Washington, D. C., was purchased and the first building, Brady Hall, was built.

Two conditions of the time prompted Dr. Shields to take this apparently revolutionary step. First, there were exceedingly few Catholic colleges for women, which sisters might attend, located near the convents of the sisters ready for college work and in which they might study while living at the home convent. These were the only conditions then conceivable under which a sister could do her college work in residence. Secondly, the training of religious for teaching in Catholic elementary and secondary schools was so urgent that some procedure had to be devised to speed up the process. I am, of course, using never failing hindsight when I say that Dr. Shields' approach to the problem seemed logical and feasible, but few people thought so at the time, even on the University campus. As a matter of fact, Dr. Shields' first resident college for sisters started a long series of such institutions, the end of which is not yet; at this moment the succession of Catholic colleges for women and colleges restricted to sisters is at its highest, thanks to the Sister Formation Conference.

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\*Roy J. Deferrari, Ph.D., is secretary general of The Catholic University of America.



## RELATION TO UNIVERSITY

When I arrived at the University (1918), the Catholic Sisters College had been incorporated independently but with the permission to grant degrees only through the powers granted to the University proper. The arrangement was very unusual, to say the least. The Sisters College was quite independent in all financial and business affairs, and also in all academic affairs such as curricula and standards, but it could not actually grant degrees except by the authority of the Academic Senate of The Catholic University of America. Interestingly enough, the diplomas granted to students featured the Catholic Sisters College in large letters and The Catholic University of America in small letters directly underneath. All this caused the University much embarrassment at times with the accrediting agencies. Did the Sisters College enjoy the same approval for its work as did the University? Obviously, because of its independent academic and financial status it did not under the law, but actually for all practical purposes it did for the most part. The accrediting agencies with some reluctance were willing to accept the word of the University officials that the Catholic Sisters College was an integral part of the University itself. It must be said, however, that Dr. Shields could probably never have launched the Catholic Sisters College, which started the fast pace of present-day sister education, had he not enjoyed this freedom of movement. Of course, within comparatively recent times the Catholic Sisters College has fulfilled its original great mission. Colleges and universities open to sisters are now numbered in the hundreds. This includes The Catholic University of America itself, which has now placed all of its educational opportunities at the service of the sisters. The need of the Catholic Sisters College as an independent academic institution for sisters only seems to have passed. It has quite naturally become at the present time very important and valuable as the purely residential section for sister students of the University.

I do not wish to chronicle the early history of the Catholic Sisters College in detail, but merely to peg the story of my experiences there at a definite point. At the time of my arrival on the campus, the Catholic Sisters College was just passing through its heyday as an undergraduate institution for sisters only and was even taking up such programs as circumstances permitted in the way of graduate work, both for the Master's and Doctor's degrees. I entered into the



midst of this movement, and I withdrew just as all the graduate students were permitted to take up their studies in the regular classes of the University. Furthermore, by this time the undergraduates were becoming steadily fewer and fewer, so much so that the obvious question of admitting them to the College proper of the University and closing the classes at the Sisters College was beginning seriously to be considered. All this was taking place about the time of the inauguration of the then Monsignor James Hugh Ryan as rector of the University.

In the fall of 1919, I was asked to teach several courses at the Sisters College in undergraduate Greek and Latin, and in the summer session of 1920 likewise. There is little to record about these courses. I was edified by my students and experienced the most delightful and stimulating teaching of my career. The sisters worked very hard and intelligently and were most appreciative of any effort made to speed the progress of their studies. One day it appeared to me that the millennium had been reached, when, in an effort to cover more ground which I felt was important, I offered very cautiously to hold several extra classes, some even on holidays, and my suggestion was received with applause!

#### FIRST GRADUATE STUDIES

My great disillusionment, however, came from the authorities of the Sisters College in connection with graduate studies, and this indeed deserves chronicling. Dr. Shields was still living. He told me that there were several sisters who wished to do graduate work in Latin both for the Master's and Doctor's degrees, and one or two who wanted to do Master's work in Greek. This was in the very earliest years of my work at the University, and I had not as yet received the assistance of Dr. Campbell and Dr. McGuire. I was still alone at the University proper with a growing number of graduate students in need of dissertation guidance and with all the basic graduate courses to give these students as preparation for dissertation work. I did not see how I could give all the basic courses over again each week at the Sisters College, to say nothing about directing more dissertations. Then, too, there was the problem of an inadequate library at the Sisters College. I was told, however, that I could take them into my undergraduate courses at the Sisters College, assign them a dissertation topic, give them a few instructions

on how to proceed, and all would be well. My amazement would be difficult to gauge, but it was greater still when I learned that this was the regular procedure at the Sisters College in all departments. I was not quite able to submit to this condition of things, and so I asked for permission to give two courses of graduate caliber without compensation of any kind. This permission was readily granted! Such an arrangement, however, did not prove very satisfactory, since the undergraduate sister students with their great thirst for knowledge crowded into the classroom, and I did not have the courage to put them out! Then, too, the library was barely equipped to serve undergraduate courses in Greek and Latin, to say nothing about advanced instruction in these fields. Under the circumstances the courses could be little other than of an advanced translation character.

Finally, in desperation a conference on the problem was arranged with the University rector, Bishop Shahan. With youthful brashness and little knowledge of the strict regulations against the integration of the sexes in the classroom and with no knowledge of the traditions of the institution, I asked for permission to bring my sister students over to my University classes. I received a shocked "No!" for my answer. Then I asked if I might continue my segregated classes but transfer the sisters to my seminar library in McMahon Hall where we could work with the books necessary for graduate instruction, provided I held the classes at a time when the seminar library would not be used by others. The reply was that I would be permitted to do this, if I promised to keep the sisters on the first floor. "But, Bishop, my seminar library is on the second floor!" The good bishop finally agreed with great reluctance that the sisters might be brought to my seminar library on Sundays.

I do not wish to give a wrong impression of Bishop Shahan's attitude toward women students. He was a most kindly man in every respect, and he also had a very keen sense of the importance of high standards of scholarship. On the other hand, he was rector of an institution being conducted for men only, which for more than a generation had kept women out of its confines. This was true not only of women students but also of women members of the clerical force, the latter group having one exception, Miss Brawner, the vice rector's secretary. What I was asking for was indeed quite revolutionary, much more than I realized at that moment, and I later regretted the embarrassment which I had caused His Excel-

lency. Indeed, after the word got out that I was working with the sisters in McMahon Hall on Sundays, one gentleman of the faculty, a venerable professor of English and a layman, Professor P. J. Lennox, met me in the hallway. He approached me very gravely and whispered: "Be very careful about arranging classes for women at the University. The first thing you know, we shall be having women on the faculty." What the Professor feared has indeed become true, but I do not believe that anyone resents or regrets it.

#### QUALITY OF GRADUATE WORK

With my little band of sister graduate students of the classics, we began work immediately on the Sunday following the granting of the necessary permission by Bishop Shahan. Then was inaugurated one of the most gratifying and rewarding periods of my teaching career. Sunday after Sunday, until women were regularly admitted to the University proper for graduate studies, our group met in the seminar room of the Department of Greek and Latin on the second floor of McMahon Hall at 7:00 A.M., after an early Mass at the Sisters College for the sisters and the six o'clock Mass at the Franciscan Monastery for me. It was often cold, when the heat in McMahon Hall was cut off, but the enthusiasm of the group over the opportunity to study in the midst of that superb collection of classical books was always high. All Sunday morning and sometimes through the early hours of the afternoon I went from student to student for consultation on individual dissertations, and before they left to return to the Sisters College they each had an armful of books for study during the week. The quality of the dissertations as well as the accomplishment of these sisters after leaving the University are proof of the high accomplishment of that training. In fact, I often think that the difficulties which we all had to overcome in connection with our work were largely responsible for the highly satisfactory results. Of course, there were complaints about all these sisters being in McMahon Hall the greater part of Sunday. So much so that I asked Monsignor Pace, vice rector of the University, whether or not I should continue with the work. A strong "By all means!" was the answer. I shall always remember also when I presented Bishop Shahan with one of the doctoral dissertations which came from this group. It was on St. Ambrose, one of the Bishop's favorite Fathers of the Church. He looked it over carefully and said: "This is as

good as a priest could do!" I took this occasion to tell the Bishop that I knew that there were many religious communities eager to send some of their sisters to The Catholic University, if only they could be assured of receiving proper attention at the University proper; furthermore, with the establishment of so many colleges by religious communities of women, it was imperative that facilities for good university training be made available to them. Otherwise, they would be obliged to resort to non-Catholic institutions. At that time few or no satisfactory opportunities for graduate women were available in other Catholic universities. All this seemed to be strange and new to the Bishop!

#### EXPANDING INTEREST IN GRADUATE PROGRAM

Word about our Sunday seminar soon passed throughout the world of the sisters of the country, and my group became rather large and extremely burdensome on top of my regular heavy load in the program of the University itself. An interesting side issue was an increasing volume of mail from graduate students of the classics in other Catholic institutions asking me to suggest topics for both Master's and Doctor's dissertations for them to develop there. I was very soon obliged, however, to put an end to this practice.

At about this time also the authorities of Trinity College invited me to give graduate work leading to the degree of Doctor of Philosophy to three of their sisters; Sister Albania (Burns), Sister Julia (Stokes), and Sister Wilfrid (Parsons). The first two have long since passed to their eternal reward, but Sister Wilfrid is still active as professor of Latin at Emmanuel College. She just recently completed most adequately a translation of the letters of St. Augustine for my series, "The Fathers of the Church." A very well-trained and promising little group of scholars they indeed were, and it was well that they were such. Although conditions have changed much since, at that time the sisters at Trinity were not permitted to come to the University except for most compelling reasons, and scholarship was not regarded as one of these. I was obliged to bring the University to them. I did succeed, however, once a year in holding my Trinity class at the University in the Greek and Latin library for a whole Saturday afternoon! Yet they also did excellent graduate work largely on their own initiative with a little regular guidance from myself. But the sum total of graduate work with the sisters at

Trinity, the sisters at the Sisters College, and my regular schedule of graduate courses and dissertation guidance at the University itself was getting to be too much even for the strong constitution with which the Lord had blessed me.

My desperate situation was not relieved any by a conference which I had one day with Dr. P. J. McCormick, who was then dean of the Catholic Sisters College. Briefly, I presented what I thought was an impossible situation as far as graduate work at the Sisters College was concerned and asked if there was any likelihood in the foreseeable future that the sisters would be permitted to attend at least the graduate courses at the University. I pointed out the impracticability of the Sisters College attempting to duplicate even a significant part of the University's graduate program. With some enthusiasm I depicted the tremendous need on the part of our sisters of having the graduate departments of the University open to them, now that so many religious communities were building colleges and were training faculties for them. The answer was direct, certain, and final: "No, never!"

At just that time the authorities of Cornell University made me an offer to go to their institution as professor of classics. They also suggested that I teach in their summer session that year so as to become acquainted with that university before making my final decision. I agreed to go there for the summer, reserving my decision with respect to the regular year until the end of the summer. I was seeking escape from the avalanche of work that had piled upon me. Incidentally, my absence from the University to teach at Cornell that summer is the only interruption, as of this date, of forty-three years of teaching and administration at The Catholic University of America, covering both the regular semesters and the summer periods.

After I had been at the Cornell summer session for several weeks I received a very pleasing letter from the then Monsignor James Hugh Ryan. He informed me that he had just been appointed rector of the University to succeed Bishop Shahan, and that he expected me back at the University, stating further that he had some special work for me to do. Needless to say, I was most pleased to give up the furtive inclination to leave The Catholic University of America and to return to it with renewed vigor.

## THE MARCH TO HOLISM — WHERE ARE WE?

By Robert B. Nordberg\*

ABOUT TWO YEARS AGO, in *Harper's Magazine*, appeared an article of utmost significance. It was a statement of a "new way of looking at things," a philosophy and methodology of science that has been making rapid headway in the psychological and social sciences.<sup>1</sup> The article had a double significance for Catholics, because the outlook that the writer presented is quite Thomistic. The only thing "new" about these ideas is in some of their applications, for example, in counseling. Is it not a serious charge against us Catholics that we have so failed to convey our viewpoint to our separated brethren that they, when they arrive at basic features of it independently, do not recognize it as ours?

The present series of articles aims at an even more unfortunate charge.<sup>2</sup> Just now, there is a march in psychology, education, social science, and anthropology towards a view of man which receives its fullest statement in Thomism. Catholic scholars should be leading that parade, perhaps even saying gently, "We told you so!" Instead, many of us are dragging our feet or are even marching off on another street in another direction. Too many of us are, in effect, carrying the banners of such men as Thorndike and Watson, while most of the rest of behavioral scientists are moving away from them.

Basic to all of this, of course, is the question of what "science" is as applied to man. Science in this sphere is being redefined by some of our secularist colleagues in a way that moves towards Aristotle and away from the Vienna Circle. Thus, to our discredit, their science and methodology are often more Thomistic than ours. Too many of us leave our Thomistic shoes at the doorstep when we enter the temple of science.

Since all truth forms an implicit unity, this situation is not one we can disregard in comfort. Never was the need greater for the entire gamut of Catholic thought to be properly presented to the

\* Robert B. Nordberg, Ed.D., is on the staff of the Department of Education of The Catholic University of America.

<sup>1</sup> Peter F. Drucker, "The New Philosophy Comes to Life," *Harper's Magazine*, CCXV, No. 1287 (August, 1957), 36.

<sup>2</sup> A second article in this series will be published in the May issue of this periodical.

world. If this is done, many scientists will see that this is what they have been moving towards. If not—?

The remainder of these articles will present some main lines of theory in which many contemporary behavioral scientists have reached conclusions which, as far as they go, are harmonious with Catholic doctrine and philosophy and can only receive their full illumination and rationale in that context.

#### NATURE OF MAN

Since the Gestalt movement in 1912 we have been hearing that man reacts as a whole; that he is not the sum of his parts; that the whole actually governs the parts. We are frequently reminded that man is an organism, not a mechanism. In about the last five years, we have been increasingly reminded that he is largely oriented and motivated by his self-concept. Occasionally, though less often, someone acknowledges that meaning has no known physiological correlate.

Max Wertheimer threw down the challenge for the new science of man in these celebrated words:

It has long seemed obvious—and is, in fact, the characteristic tone of European science—that “science” means breaking up complexes into their component elements. Isolate the elements, discover their laws, then reassemble them, and the problem is solved. All wholes are reduced to pieces and piecewise relations between pieces.<sup>3</sup>

But if this is not the situation, what is?

There are wholes, the behavior of which is not determined by that of their individual elements, but where the part-processes are themselves determined by the intrinsic nature of the whole. It is the hope of Gestalt theory to determine the nature of such wholes.<sup>4</sup>

It was chiefly the Gestalt movement that sparked what Drucker called the “new philosophy.” He said of it, “. . . that new foundation is something we have acquired, all of a sudden, within the past fifteen or twenty years.”<sup>5</sup> (Aristotelians have never lost it!) As to its

<sup>3</sup> Max Wertheimer, “Gestalt Theory,” *A Source Book of Gestalt Psychology*, ed. Willis D. Ellis (New York: Harcourt, Brace and Co., 1938), p. 2.

<sup>4</sup> *Ibid.*, p. 2.

<sup>5</sup> Drucker, 36.



fundamental character, Drucker, after citing concepts from biology, psychology, and other similar disciplines, said, "These are all concepts of pattern or configuration."<sup>6</sup> "And all of them are qualitative."<sup>7</sup> "Quantitative change matters in these configurations only when it becomes qualitative."<sup>8</sup> He wrote that "... the parts exist in contemplation of, if not for the sake of, the whole."<sup>9</sup> At a more basic level: "Underlying the new ideas, including those of modern physics, is a unifying order, but it is not causality; it is purpose."<sup>10</sup>

Like most non-Catholic scientists who have groped their way to a Thomistic outlook without whatever aid lies in formal training, he not only does not recognize the Catholicity of his outlook but supposes his outlook to be very different from the Catholic one. He wrote: "Our 'purpose,' by sharp contrast [to that of the Middle Ages] is in the configurations themselves; it is not metaphysical but physical; it is not the purpose of the universe, but the purpose in the universe."<sup>11</sup> This passage makes no distinction between primary and secondary purposes. For that matter, even the primary purpose of life, the Beatific Vision, is ultimately within experience!

There is a frankly tentative tone to Drucker's article: "Though we talk glibly of 'configuration,' 'purpose,' and 'process,' we do not yet know what these terms express."<sup>12</sup> A Thomist would say most of them express forms creatively thought by God. Drucker also recognizes that new insights teach new duties; the "new philosophy" calls for new scientific methodology. He admits that this has yet to be fully worked out: "... whenever they want to do rigorous work, all they have to work with are methods based on the old world view, methods which are quite inappropriate to the new."<sup>13</sup> We shall have occasion later to consider what the methodological implications of the "new philosophy" are.

#### THE SELF-CONCEPT

A late bloomer in the garden of holism has been the self-concept. We read such basic propositions nowadays as, "The individual's concept of himself is the basis of occupational roles as well as roles in other life situations."<sup>14</sup>

<sup>6</sup> *Ibid.*, 37.

<sup>9</sup> *Ibid.*, 38.

<sup>12</sup> *Ibid.*, 39.

<sup>7</sup> *Ibid.*

<sup>10</sup> *Ibid.*

<sup>13</sup> *Ibid.*

<sup>8</sup> *Ibid.*

<sup>11</sup> *Ibid.*

<sup>14</sup> E. L. Tolbert, *Introduction to Counseling* (New York: McGraw-Hill Book Co., 1959), p. 156.



"The self," comments one text, "has been defined as the person's conscious view of himself as distinct from his environment. This view of himself will also color every judgment, every consideration of other people and events by the individual."<sup>15</sup> A leading mental hygiene text declares that "one of the basic tasks of development is the establishment by the individual of his own identity as a separate being with a will of his own."<sup>16</sup> One author who is far from Catholic in many of his views, nevertheless, writes,

The self may be thought of as the individual person or the living being as he is known to others and to himself. The self is considered the agent for the individual's behavior. It is the part of the organism that carries out the psychological acts.<sup>17</sup>

Still another author puts it this way: "As the child grows older the type of habitual responses he learns to make is determined by his emerging self-concept, or the evolving picture he has of himself and his personality."<sup>18</sup>

Why does man react as a whole? Because he is a composite of matter and spirit, an indivisible substance, not just an aggregation of parts. This is also why man is not a mechanism. This is also the ultimate basis of his self-concept, although he may not be aware of it in given cases. The late Pope Pius XII, in an address to the Rome Congress of the International Association of Applied Psychology, defined personality in a way that touches upon all of these considerations and provides for them a theological-philosophical rationale. The Holy Father defined personality as "the psychosomatic unity of man insofar as it is determined and governed by the soul."<sup>19</sup> This concept not only includes the holistic concept, but also explains it and gives a basis for personality study that lends itself

<sup>15</sup> Donald G. Mortenson and Allen M. Schmuller, *Guidance in Today's Schools* (New York: John Wiley and Sons, 1959), p. 73.

<sup>16</sup> Fritz Redl and William W. Wattenberg, *Mental Hygiene in Teaching* (2d ed.; New York: Harcourt, Brace and Co., 1959), p. 118.

<sup>17</sup> Lyle Tussing, *Psychology for Better Living* (New York: John Wiley and Sons, 1959), p. 160.

<sup>18</sup> Edward B. Glanz and Ernest B. Walston, *An Introduction to Personal Adjustment* (Boston: Allyn and Bacon, Inc., 1958), p. 79.

<sup>19</sup> "Address of His Holiness Pope Pius XII to Rome Congress of International Association of Applied Psychology, April 10, 1958" [Delivered in French, trans. N.C.W.C. News Service] (Washington: National Catholic Welfare Conference, 1958), p. 2.

equally well to moral and psychological problems. If non-Catholics make better use of this definition of personality than do Catholics, we have cause for some stocktaking.

#### ON LEARNING AND KNOWING

In cognitive psychology, too, many non-Catholics are becoming increasingly Thomistic. We frequently are reminded that man often learns by insight, as against blind association and conditioning. We are told that, other things being equal, meaningfulness correlates one-to-one with effectiveness of learning and retention. The idea that it is better to understand and apply than to memorize and repeat is basic to almost all contemporary educational psychology. It is increasingly found that the problem-solving thoughts of gifted children may be qualitatively different from those of normals. It is widely recognized today that the best transfer is by generalization.

Consider these typical comments on insight in perception and learning: "To see new relationships of cause and effect, to gain new understanding of the meaning which behavior symptoms have had, to understand the patterning of one's behavior—such learnings constitute insight."<sup>20</sup> On an insightful solution of a geometric problem: "Here the essential thing is seeing the area structured in accordance with the characteristic form of the figure. None of the steps implied is in a direction blind to the issue, to the inner nature of the problem situation."<sup>21</sup> On the relation between insight and wholes: "Simply stated, learning activities are insightful when they enable the individual to see into the situation, to understand it as a whole."<sup>22</sup> Another author suggests, "Perhaps insight should be defined as a sense of, or feeling for, pattern."<sup>23</sup> Lindgren, usually very sound in educational psychology, maintains his good record here: "There is no gradual process whereby we move closer and closer to the meaning of the unknown world; instead there is a stage where all is confusion, and then there suddenly comes a point where everything

<sup>20</sup> Carl R. Rogers, *Counseling and Psychotherapy* (Boston: Houghton-Mifflin Co., 1942), p. 174.

<sup>21</sup> Max Wertheimer, *Productive Thinking* (New York: Harper and Bros., 1945), p. 34.

<sup>22</sup> Arthur I. Gates and others, *Educational Psychology* (New York: The Macmillan Co., 1912), p. 332.

<sup>23</sup> Ernest E. Bayles, "The Idea of Learning as Development of Insight," *Educational Theory*, II (April, 1952), 67.

makes sense."<sup>24</sup> A similar emphasis appears in a statement by Pressey and Robinson. They say insight is "... the sudden discovery of the key to the problem."<sup>25</sup>

So much for insight as such; what about meaning? The writer has made a survey of about fifty contemporary writers on psychology and education, chosen more or less at random. It was found that twenty-one of them deal directly with meaning by name. It seems no exaggeration to say that they provide twenty-one distinct concepts of what it is. To illustrate some very Thomistic usages: "Symbolic meaning can always be identified and described by introspection, although it cannot be scaled and measured by classical psychophysical methods."<sup>26</sup> Curiously, this statement comes from a psychophysicist! A writer on reading says that "meaning = sensation  $\times$  mental content. Obviously, if either sensation or mental content is missing, there can be no meaning."<sup>27</sup> In a text on communication we read: "With language, a higher order of meaning appears. The word 'food' is not simply something associated with the ringing of a bell. It is a universal symbol. It applies to many kinds of nourishment in many kinds of situations."<sup>28</sup> As applied to educational psychology, another author says this:

Generally, emphasizing meaning in learning has two advantages: It utilizes the organized concepts or principles achieved from accumulated prior learnings, and it consolidates what would otherwise be numerous separate learnings into applications of a few unifying principles. . . . This principle of meaning needs constant application in every phase of the elementary school curriculum.<sup>29</sup>

"Meaningfulness" and "meaningful" receive some similar usages; "mean" as a verb is also often used in a way that equates meaning

<sup>24</sup> Henry Clay Lindgren, *Educational Psychology* (New York: John Wiley and Sons, 1958), p. 209.

<sup>25</sup> Sidney L. Pressey and Francis P. Robinson, *Psychology and the New Education* (New York: Harper and Brothers, 1944), p. 618.

<sup>26</sup> James F. Gibson, "Studying Perceptual Phenomena," *Methods of Psychology*, ed. T. G. Andrews (New York: John Wiley and Sons, 1948), p. 184.

<sup>27</sup> Homer J. Carter and Dorothy J. McGinnis, *Learning to Read: a Handbook for Teachers* (New York: McGraw-Hill Book Co., 1953), p. 10.

<sup>28</sup> Roy Ivan Johnson and others, *Communication—Handling Ideas Effectively* (New York: McGraw-Hill Book Co., 1956), p. 92.

<sup>29</sup> Arden N. Frandsen, *How Children Learn* (New York: McGraw-Hill Book Co., 1957), pp. 109-110.

with concept, which, in turn, is equated with logical universal. Sometimes, the use is neutral, embracing neither the concept nor the context theory: "What do the scores on the test mean? How does my first-period class compare with my fifth-period class?"<sup>30</sup>

It is basic to Scholastic philosophy that the mind has the power to grasp the essences of things. Sometimes it does this fully; sometimes, under some limiting aspect. To learn something by insight is to perceive suddenly the essence of a situation or problem. This is also why teaching should stress understanding and testing should stress application. It is also why the thinking of some gifted persons may be qualitatively different from that of the average student, as increasing evidence suggests is the case.

Basically, there are only two theories of human learning, that is, that part of human learning which is specifically and uniquely human: (1) that it is a matter of connections among stimuli—which involves a context theory of meaning, or (2) that it is a matter of our ideas presenting to us the universals abstracted by the intellect—which involves a concept theory of meaning. Any connectionist theory of learning is sooner or later traceable to mechanism and, usually, to materialism. While some psychologists accept the concept theory of meaning without accepting its necessary rationale, an acceptance of the Thomist theory on the universal-particular relation necessarily leads to the second theory of learning.

For present purposes, the concept theory can be regarded as demonstrated empirically by the studies of Thomas Verner Moore<sup>31</sup> and receiving additional scholarly validation by the studies of Halbach,<sup>32</sup> and Gorman,<sup>33</sup> and others. It is not enough to know that much learning is by "insight." One who understands that most human learning involves a purely intellectual aspect will understand why we learn by insight, and how radically this differs from the

<sup>30</sup> Alfred Schwartz and others, *Evaluating Student Progress in the Secondary School* (New York: Longmans, Green and Co., 1957), p. 321.

<sup>31</sup> T. V. Moore, "The Process of Abstraction," *University of California Publications in Psychology*, I (1910).

<sup>32</sup> Arthur A. Halbach, *The Definition of Meaning in American Education* (Washington: Catholic University of America Press, 1948).

<sup>33</sup> Mother Margaret Gorman, *The Educational Implications of the Theory of Meaning and Symbolism of General Semantics* (Washington: Catholic University of America Press, 1958). See also Anatol Rapoport, "General Semantics and Thomism—Their Contrasting Metaphysical Assumptions," *ETC.*, XVI, No. 2 (Winter, 1959), 133-153; and R. B. Nordberg, "Comments on Rapoport on Gorman," *ETC.*, XVI, No. 4 (Summer, 1959), 495-499.

"insight" of Köhler's apes—none of whom sat down after the experiment to dash off an essay about it! Since non-Catholic psychologists and educators are increasingly coming to the concept theory of meaning, the Thomistic scholars should lead the way.

#### ARE WE LEADING OR FOLLOWING?

Our thesis has been that there is a very active "march to holism" and towards a Thomistic theory of meaning on the part of non-Catholic behavioral scientists; that these emerging views fit very well with the whole gamut of Catholic thought; that, therefore, Catholics should be leading this movement; but that, in practice, many of us come closer to resisting it.

This has been considered in regard to the nature of man and the nature of learning and knowing. The second and concluding article of the series will consider the same thesis with regard to quantification and measurement, transfer of training, and the nature of psychological and educational science.

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*The National Catholic Camping Association (1312 Massachusetts Avenue, N.W., Washington 5, D. C.) is distributing the 1960 Directory of Catholic Camps. It contains information on approved camps in thirty-six States, the District of Columbia, and Canada.*

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*The third edition of A Basic Book Collection for Junior High Schools was published recently by the American Library Association (Chicago 11, Ill.); it is priced at \$2.00.*

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*The Special Education Department of the National Catholic Educational Association (1785 Massachusetts Avenue, N.W., Washington 6 D. C.) is offering summer-session scholarships, valued at \$200 each, to priests, brothers, sisters, and lay teachers who are preparing to teach in any of the areas of special education. Applications should be made at once; they will be honored as long as funds are available.*

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*Our Lady of Confidence Auxiliary of the Archdiocese of Philadelphia, an organization established to aid in the education of retarded children, has raised \$120,000 in the past seven years.*

## THE PROBLEM OF RELIGIOUS AND LAY TEACHERS

By Mary Perkins Ryan \*

IT IS NO NEWS TO ANYONE concerned over Catholic life in our country today that the relationship between religious and laymen engaged together in professional work needs clarification. The problems involved in this relationship under modern conditions are becoming increasingly acute, and particularly so, perhaps, in the field of education. This tension is the result of many factors: the crisis in the teaching profession itself, the enormous increase in the number of students in proportion to the number of teachers, the increasing costs of education in proportion to what people are willing to pay for it, and many others. These problems are aggravated in higher education because of the higher professional equipment required of college and graduate-school teachers, and because of the special origins of the majority of Catholic colleges in America.

### RELATION OF SCHOOL FOUNDING TO RELIGIOUS

The situation as regards education on the college level is peculiar to the United States. It has come about as a result of the special missionary situation of the Church in America—immigrant groups arriving in great numbers, drawn mainly from the uneducated or peasant classes in their own countries and looking up to their priests and religious as not only their spiritual, but their intellectual guides and leaders. When schools were needed in earlier America, they were almost invariably founded or taken over by priests or religious; in many cases, groups of devoted women were formed into religious communities for the sake of teaching. When the anti-Catholic character of the public school system as first established made our unique parochial school system seem essential, the schools were naturally entrusted to religious. Certain institutions of higher learning for men were established first to serve as seminaries for priests

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\* Mary Perkins Ryan, who writes from Goffstown, New Hampshire, is the author of *Beginning at Home, Key to the Psalms*, and other books and is the translator-editor of Johannes Hofinger's *The Art of Teaching Christian Doctrine*.

and religious—as Harvard and Yale, for instance, were also originally founded as seminaries for the Protestant ministry.

Similarly, the majority of women's Catholic colleges were established either as outgrowths of the academies the religious congregations were already conducting to provide for the needs of graduates who desired some higher education or as the result of academic faculties already set up by the congregations to train their young religious.

In the United States, as in the Church generally, there is no important institution of higher learning owned and administered by laymen. The great majority of our colleges here are owned and administered by religious, some few by a diocese, and The Catholic University of America by the Bishops of the United States. This fact gives a special complexity to the problems inherent in the working relationship of priests, religious, and laity on a professional level. (To limit the scope of this discussion for the sake of clarity, we shall discuss only the problems involved in the relationship between lay teachers and religious whose primary work, as envisaged in their Rule and Constitutions, is that of teaching—prescinding from the further problems that arise when teaching was not envisaged as the primary work of a congregation now engaged in it, and the still different problems posed by priests undertaking under modern conditions another profession in addition to the transcendently professional work of the priestly ministry.)

The wonderful work which our religious have been carrying out for many generations in the field of education is recognized as one of the outstanding achievements of the Church in recent times. In the given historical situation, it could only have been carried out by religious. But the nature of teaching as a profession, especially on the higher levels, has been profoundly altered by modern conditions. Moreover, our clergy and religious have succeeded to a quite astonishing degree, considering the difficult circumstances in which they have had to work, in forming an educated and increasingly articulate and responsible laity. The result is that, in institutions of higher learning particularly, tensions have arisen and are daily growing more acute—tensions traceable to old ways of thinking, attitudes, and presuppositions carried over into the modern situation.

These tensions are so bound up with pressing questions of salary,



tenure, status, and so on, that it would be easy to believe that if such questions were satisfactorily solved, the whole problem of the relationship of religious and laity at the professional level would be solved also. But many religious and laypeople are beginning to realize that there is more to it than this, that it is the elements involved in this relationship which need to be examined afresh in their present-day context. The aim of this article is, then, to indicate what these elements are.

#### TEACHING AS A SERVICE TO SOCIETY

Under primitive or pioneering conditions, each man works directly to provide subsistence for himself and his family. But even within the primary social unit of the family, there is specialization—each member carrying out the kinds of work he can do best for the good of the whole and receiving subsistence in return. The larger and more complex the social unit, the greater the degree of specialization, so that in a civilization, the man who has or has trained himself to have some special competence in serving one need of his neighbors spends the main part of his time and energy in satisfying that need, with the understanding that the society he belongs to will, in simple justice, recompense him for his work sufficiently for him to continue to supply this need, to grow in knowledge and competence, and to support his family if he has one. As Hans Urs von Balthasar points out in *Science, Religion and Christianity*, the growing specialization of modern times means that, more and more, each person will supply a unique service.<sup>1</sup> In so doing, he will be increasingly able to bring to bear on his work the special weight of his personality and outlook—but this implies that his special work shall receive a recompense adequate to enable him to grow as a person, and not simply as a skilled worker.

The religious and the lay teacher equally work to serve the educational needs of society as skillfully as they can. Religious and lay teacher equally should receive adequate recompense so that they can continue to work, to develop themselves, and so forth. In former times, teaching was not necessarily a full-time job. It could be offered as an extra service to some few, by a community mainly concerned—on the economic level—with the work of pro-

<sup>1</sup> Hans Urs von Balthasar, *Science, Religion and Christianity* (Westminster, Md.; The Newman Press, 1958), pp. 53-54.

viding its own subsistence, as in the Benedictine schools of the Middle Ages. This is seldom possible today. Under modern conditions, teaching must ordinarily be a full-time job. If religious communities are engaged in it (even if it is not the only work of the order or congregation), it must be the main work of those members who are. Teaching, then, is the special work of these religious for society, and the work for which they should receive adequate recompense.

But many religious have the attitude, born of the former situation, that they "work for the love of God," while lay teachers work for a salary. This attitude confuses two quite different orders of final causes. On the socio-economic level, religious and lay teachers alike work for subsistence with all that this implies. They both supply a human need by their work; in return they should receive a recompense sufficient to enable them to continue working.

A clear recognition of this fact would do a great deal toward dissolving many of the tensions existing in Catholic educational—and other—institutions. As things are, the laity see mainly the security of the religious life in contrast to their own insecurity. The idea of religious poverty seems a casuistic and rather cruel joke. Are not education, food, shelter, clothing, the expenses of illness and old age, and even vacations provided for religious? Who, the layman feels, would mind being "poor" under such conditions? For religious, then, to say or imply that they alone are teaching for the love of God seems insult added to injury. The layman feels that he loves God and is teaching for the love of God, or he would have chosen some other profession.

On the other hand, the religious see mainly the immediate and apparently enormous burden of paying salaries to the lay faculty. They see the great sacrifices which their predecessors and they themselves have made to establish the institution. They contrast, perhaps, the freedom of lay life with the strict regulation and common life of the religious. So layman and religious both feel that the other in some way "has it easy," and the tensions arise that inevitably flow from such an attitude.

The twofold need here is for religious generally to recognize more clearly the fact that, economically and socially speaking, they as well as their lay colleagues "work to eat"; and for laymen to recognize the fact that religious teachers, especially on the college

level, could not carry out their work adequately if they were objectively poor in the sense of lacking sufficient food, books, training, and the like. The religious also need more generally to realize that, while the lay teacher may need what seems like a large salary (and an even larger one if he has a family to support), yet he has paid or is paying the expense of his own education, medical care, illness, provision for old age, and the like, whereas the religious teacher receives complete subsistence, training, and so on, for the whole of his religious life.

It would clear the air considerably if competent persons would undertake objective studies of the actual cost of a religious teacher as compared with a layman. When the costs of the education, housing, subsistence, illness, old age security, and so on, of the religious are all taken into account and compared with the total salary paid to a lay teacher during his working years, it is not impossible that the lay teacher might prove to be no more costly than the religious, at least on the college and graduate level. The difficulty is, of course, that lay faculty salaries are present burdens to the given institution, whereas the life support of the religious family is spread out much more widely. As everyone knows, one "can prove anything with statistics"—but truly objective studies of this question would be of priceless value in clarifying the whole situation of Catholic education in the United States.

#### TEACHING AS A PROFESSION

The religious and the lay teacher are not only fellow workers, both needing subsistence in return for their work. They are also fellow members of the teaching profession. Talent, training, competence, genius are the proper determinants of status and opportunity within a profession. These vary with individuals, but not in accordance with a vocation to the religious or lay state. If a religious and a layman both applied for positions in a really nonsectarian institution, their status would be determined strictly "on the record," not by state of life.

The situation here is immensely complicated by the fact that the religious founded the colleges, in most cases, own them and control them as a community and are responsible for them. (The problems thus are at least analogous to those of equitably running a family business.) The ultimate solution is not easy to envisage.

But the immediate step toward better relationships between religious and laity is certainly the clear recognition by everyone concerned that the religious state as such and membership in the given religious community give one no special competence as a teacher and that, as teachers, religious and laymen working together in the same institution are fellow members of an academic body, united in the common purpose of promoting the proper good of this particular institution and of those whom it is designed to serve.

#### THE RELIGIOUS AND THE LAY VOCATION

The Church is one, and if the vocations of laymen, religious, priest and bishop are different, the Church's mission is one: to lead men into the kingdom of God. . . . The specific task of the clergy is to distribute the means of salvation and to govern the religious life of the community. . . . The specific vocation of the religious is to choose immediate separation from worldly occupations: to "bear witness" within the Church through the life of a community which, by a kind of prophetic anticipation, is already the life of the Kingdom of God. . . . The general vocation of the layman is to prepare, to promote, and to prolong the Church's sanctifying action, by enabling this grace of sanctification to be more readily, more deeply, and more widely received and effective. . . .<sup>2</sup>

For many centuries, because of various historical factors, the laity lacked the full sense of their vocation as Christians. They came to consider themselves and to be considered mainly as second-class, passive members of the Church—as it were, permanent catechumens, according to the brilliant phrase of Willis Nutting. The clergy and religious made up the "the Church" for all practical purposes, or at least the vocal and influential Church. During the Middle Ages, moreover, to be learned in most branches, one had to be a cleric or religious. One of the great efforts of the Church in modern times has been to bring the laity back to a realization of their full and responsible membership in the Church, of their share in her life, her worship, her apostolate among men. This effort has been at work for only a few decades; it will be many more before it has anything like its full effects—in the field of education or any other.

<sup>2</sup>Robert Bosc, S.J., writing on the principles guiding the discussions at the Second World Congress of the Lay Apostolate, in *The Pilot* (Boston), October 5, 1957.

But educators can do more than any other group to further this great movement of the Holy Spirit in our times—and in doing so, they would also be working toward a solution of the problems we have been discussing here. For they have a unique opportunity to communicate to their students the glorious idea of the Christian vocation as a whole. They can show their students that every member of the Church, by the fact of his baptism and confirmation, is called by God to take part in this work by his work—by what he does to earn a living—as well as by his example and life. They can show their students how the special vocations of clergy and religious and the general vocation of the laity complement one another and are all needed in the Church. They can show their students what is the special glory of the priesthood and what is that of the religious life, and what are the special opportunities for service offered by the lay life. They can show their students that each vocation has its own special consolations, its own trials, its own duties and rights, and that all vocations bring those who strive to live them fully “through Christ’s Passion and Cross to the glory of His Resurrection.”

When this idea, this attitude, has more fully leavened the American Catholic mentality, it will become clear what is the special contribution of religious as such to the work of education: their special “witness to the life of the heavenly Kingdom” as an invaluable element in the total Christian formation of young people. And it will become clear also what is the special contribution of a lay teacher as a layman: that his “involvement” as a Christian layman in the life and work of the world and the experience he gains thereby is also a necessary element in the Christian formation of youth. When the religious and the lay teacher alike value their own contribution for what it really is, and that of the complementary vocations for what they really are, then many of the tensions that now hamper and frustrate teaching in Catholic institutions will be dissolved.

#### PRACTICAL SUGGESTIONS

The enunciation of principles is all very well. But more than this is needed if the present growing disquiet is to issue in a fruitful new synthesis of life and work. Many religious and many laymen in Catholic education are gravely concerned about these problems

and are seeking ways and means of working toward some solution. What is most needed is to provide opportunities for some real "dialogue," some mutually helpful clarification of the issues involved.

One practical means to this might be the setting up of an annual workshop or seminar to which both religious and lay representatives from many institutions would be invited—the reports then being sent to all Catholic colleges throughout the country. Proper publicity also would spread widely the effects of such an annual event.

Another possibility would be for each institution to set up its own seminar organized in accordance with the principles of group dynamics, in which members of the religious and lay faculties and one or two competent outsiders would take part. This would serve to bring to light the actual attitudes existing in the given institution and tend toward some constructive meeting of minds and hearts. The combination of both procedures would, of course, further the effectiveness of either separately. Even one seminar, whether on the local or national level, might well prove invaluable. At the least it would indicate the need and value of such procedures and point the way to more and more fruitful sessions in years to come.

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*The 1,143 colleges, universities, and schools reporting in the 1958-59 Survey of Annual Giving and Alumni Support, conducted by the American Alumni Council, received a grand total of \$199,882,799 from their alumni. Of this amount, \$45,495,928 came through annual alumni funds.*

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*Of 6,607,487 alumni asked to give to their alma maters for annual alumni funds 1,384,247 responded in 1958-59.*

\* \* \*

*The average gift from alumni to their alumni funds increased from \$32.03 in 1957-58 to \$32.86 in 1958-59.*

\* \* \*

*The total gift support from all sources to these 1,143 institutions was \$863,157,250. The total for colleges and universities in the United States was \$813,244,747; independent secondary schools received \$23,855,561; Canadian institutions, \$26,056,861.*

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*Alumni giving represented almost one-fourth of all voluntary support reported by these 1,143 institutions.*

## FOCUS ON KNOWLEDGE IN TEACHING HIGH-SCHOOL RELIGION

By Sister M. Kathleen, S.C.L.\*

IN SPITE OF THE VARIOUS improvements in textbooks, courses of study, teaching personnel, evaluative devices, and techniques of teaching religion, the questions still remain: Why do students at the high-school level perform so poorly in tests of essential knowledge in religion? Why are so many high-school students dissatisfied with their religion courses? Why do they leave high school with no clearer an understanding of religious truths than they had in grade school? These questions can be answered in part by the fact that we, the teachers, are not accepting our full responsibility for imparting the knowledge necessary for their intellectual comprehension of basic principles and laws. The courses in religion do not challenge the students. They regard them as "snap" courses. It is the purpose of this article to show that teachers of religion must see the importance of admitting knowledge as the proper and immediate aim of teaching religion and yet realize that it alone will not result in the acquirement of religious modes of living on the part of the student.

Our teaching procedures must parallel the increased development of the student's reasoning powers and at the same time instill into our students a profound conviction of the truth of the words of Leon Bloy: "There is but one supreme goal in life: the achievement of sainthood. There is but one supreme tragedy in life: the missing of that goal."<sup>1</sup> The need for focusing our attention on the aspect of perfection of the intellect can be realized from the recent literature concerning the teaching of religion.

The secondary schools are often accused of not bringing the students to spiritual maturity because they allow them to continue their religious practices as a matter of routine and unconscious group pressure, rather than being motivated by intellectual con-

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\* Sister M. Kathleen, S.C.L., M.A., is on the staff of Hayden High School, Topeka, Kansas.

<sup>1</sup> Quoted in J. A. O'Brien, "Catholic Secondary Education and the Fulfillment of the Church's Needs," *National Catholic Educational Association Bulletin*, LI (August, 1954), 335-336.



victions.<sup>2</sup> Jacques Maritain describes the period of adolescence as

... a transition state on the way to the universe of man. Just as imagination was the mental heaven of childhood, so now ascending reason is the mental heaven of adolescence; it is with reasoning that adolescence happens to be intoxicated. Here is a natural impulse to be turned to account by education, both by stimulating and by disciplining reason.<sup>3</sup>

No longer does he accept dogma on simple faith as he has done in his childhood days. Our teaching of religion must be such that it will crystallize the fundamental truths of the catechism and insure the exact understanding of truths of our faith. The accurate knowledge and understanding of these truths are necessary and potent weapons for the student to carry into the battle of life where false ideals militate against him.

#### MORALIZING IN THE CLASSROOM

If we stop to evaluate our teaching of religion, how precise are the ideas and how profound are the convictions of our Catholic high-school graduates on such vital subjects as mixed marriages, racial justice, job choice, and recreation? Are they building their religious beliefs and practices on intellectual comprehension of basic principles and laws? Some teachers are overzealous, out to get students virtuous via the short cut by frequent exhortation. Depending somewhat on the personality of the teacher, moralizing in the classroom easily takes the aspect of undue pressuring and reforming. The adolescent is often irritated and antagonized by this. Today the need is not knowledge to combat heresy, but fundamental dogmas to motivate Christian living in an age of materialism and atheism. We are not striving to develop theologians, but sound Christian characters who are able to do some correct thinking that results in consistent conduct after the example of Christ.

Concerning this deeper study of religion Pope Pius XII spoke on October 1, 1953, when he addressed eight hundred religion students and their teachers. He acknowledged the fact that Catho-

<sup>2</sup>J. G. Cox, "Some Objectives in the High School Religion Course," *Journal of Religious Instruction*, XIV (April, 1944), pp. 704-709.

<sup>3</sup>Jacques Maritain, *Education at the Crossroads* (New Haven: Yale University Press, 1943), p. 62.

lic students must excel in all branches of culture because duty demands it and the Church wants it. But he emphasized the danger of lack of comparable excellence in religious knowledge among students who master the other areas of study:

The ever growing development of historical, literary, and scientific knowledge without a parallel deepening of religion can be most dangerous to souls. Without further and deep study, memorized religious formulas cannot dissolve the doubts which arise in the minds of students as they probe into other fields of human knowledge.<sup>4</sup>

Frank Sheed observed: "The products of our schools, ten years or more after, lack two things overwhelmingly. They lack the shape of reality in the dogmas, and they lack inside knowledge of what the individual dogmas mean."<sup>5</sup> The field of religious education is as complex as life itself but teachers must not lose sight of the proper and immediate end of the teaching activity, if the students are to form strong foundations for their religious beliefs.

#### FUNCTION OF THE TEACHER

To maintain that knowledge is the proper and immediate end of teaching is not to maintain that knowledge is the ultimate goal either of education in general or of the teacher. Knowledge is an end, but it is never more than the intermediate end which is subordinated to the relatively ultimate end of education in general.<sup>6</sup> Pius XI in his encyclical, "On the Christian Education of Youth," gives the ultimate purpose of Christian education as a whole as the formation of the "supernatural man who thinks, judges, and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ."<sup>7</sup>

Many agencies co-operate in bringing about the ultimate end of

<sup>4</sup> "Need for Knowledge and Faith," *America*, XC (October 24, 1953), 87.

<sup>5</sup> F. J. Sheed, *Are We Really Teaching Religion?* (New York: Sheed and Ward, 1953), p. 13.

<sup>6</sup> Thomas C. Donlan, "Theology as an Integrating Force in Catholic Higher Education," *National Catholic Educational Association Bulletin*, L (August, 1953), 183-192.

<sup>7</sup> Pope Pius XI, "On the Christian Education of Youth," *Five Great Encyclicals* (New York: Paulist Press, 1939), p. 65.

Catholic education in general, and all of them must function properly if the end is to be attained. But our concern here is limited to just one of these agencies, the teacher of religion. Let us begin by explaining what it means to teach. Teaching is the action of a person who causes knowledge in another. The proper end of the teaching activity is to lead the student from knowledge to new knowledge. What applies generally to the practice of teaching in the classroom applies to the teaching of religion as well.<sup>8</sup>

The Church has not delegated her ruling and sanctifying powers, powers which are directly aimed at virtuous action, to the teacher. The teacher participates only in the Church's teaching activity and therefore, she makes her distinctive contribution to Catholic education by leading the pupil to a knowledge of the truths of faith. We cannot deny that other results are anticipated and that some of these may be objectively more important than learning, but we must be careful to recognize that the natural and immediate result of teaching is knowledge.

#### TEACHING AND TRAINING

Father Gerald Van Ackeren, in an address to the Society of Catholic College Teachers of Sacred Doctrine, suggests the necessity for distinguishing between teaching and training. Training, unlike teaching, is concerned immediately with the performance of definite actions here and now; it does not aim immediately at the understanding of truth.<sup>9</sup> We ordinarily use the word teaching in reference to religion to include both the teaching activity and training in the use of this new knowledge. Training is a much more comprehensive term than teaching; the concept of training assumes that adequate instruction has already been given, or is in the process of being given along with the actual period of training. In maintaining that knowledge is the proper and immediate end of teaching religion, we use the word teaching in its strict meaning, that of leading the student from knowledge to new knowledge.

<sup>8</sup>Gerald Van Ackeren, "The Finality of the College Course in Sacred Doctrine in the Light of the Finality of Theology," *Proceedings of the Second Annual Meeting of the Society of Catholic College Teachers of Sacred Doctrine* (Washington, D. C.: Dunbarton College of Holy Cross, 1956), 12.

<sup>9</sup>*Ibid.*, p. 13.

We can come to this same conclusion, that knowledge is the proper and immediate aim of teaching religion, after a consideration of the relationship of the intellect and the will. All educators are aware that the fundamental truth dominating the relationship between these two faculties is this: the will follows, it does not precede the intellect. It is knowledge of what is good that moves the will to its act. There is no possibility of a direct and efficacious movement of the will by an extrinsic created agent. The will is not subject to the direct control of the teacher. There is only an indirect approach which consists of concrete and particular truths that serve as motives for the will. We cannot love that which we do not know. The will can love God as the supreme good only if the intellect knows God as the supreme good and presents Him as such to the will.<sup>10</sup>

Of the various agents in Catholic education, moral virtues are caused immediately only by the Sacraments and the self-activity of the student. Apart from these every other instrument of moral education must operate through the medium of knowledge.<sup>11</sup> No doubt it is better to love God and lead a good Christian life than to have even a high degree of knowledge of Him without loving Him. Yet no one can love Him without first knowing Him.

Jacques Maritain has stressed some characteristics of school education which are often insufficiently taken into account.

The main duty in the educational sphere of the school as well as that of the state is not to shape the will and directly to develop moral virtues in the youth, but to enlighten and strengthen reason; so it is that an indirect influence is exerted on the will, by a sound equipment of knowledge and a sound development of the powers of thinking.<sup>12</sup>

In stressing the importance of knowledge in the teaching of religion, the teacher cannot fail to recognize the double character of her work for mere knowledge of religious and moral truths and principles alone is only the first step in the formation of a man of character. Once these truths and principles have been assimilated, they must be willingly accepted and consistently applied as norms

<sup>10</sup> *Ibid.*, p. 19.

<sup>11</sup> Thomas C. Donlan, *Theology and Education* (Dubuque: William C. Brown Co., 1952), p. 77.

<sup>12</sup> Maritain, p. 27.

in man's conduct. The student must not only learn what is right; he must will to do what is right.

The problem of transferring this intellectual assent into the realm of voluntary action is essentially one of determining the best psychological as well as logical approach to use in the over-all process of religious education.<sup>13</sup> Our work is with immature individuals, individuals who even when they have grasped the meaning of a truth, as well as they can, still have difficulty realizing its implications, especially as it applies to them.

#### FORMATION OF MOTIVES

From the study of psychology we know that the most important means of achieving this aim of education, the transfer of knowledge into practice, is the formation of suitable motives. The values or motives will be efficient if they fulfill the following four conditions: (1) the motives must be adapted, (2) the values must be lasting, (3) motives must be comprehensive, (4) motives must be conscious.<sup>14</sup>

In relation to the first condition we must distinguish between objectively real and subjectively experienced values. Not every value that stands high in the scale of objective values will have a correspondingly high subjective value for any given individual. The teacher must study the range of the subjective values of the students she is teaching and adapt her methods accordingly. We cannot assume that because the motive presented to the adolescent is objectively high in value that he has accepted it.

The motives or values presented to the student must not only appeal to him but also be lasting if they are to be vital forces in shaping his conduct. In reference to the permanence of motives, Lindworsky states that "if the will of another is to be influenced for later years, the motives must be intellectually grounded."<sup>15</sup> The mental development of the adolescent is ripe for this deeper understanding of religious truths. At this age the youth is just beginning

<sup>13</sup> Clement Cosgrove, "Children's Theoretical and Practical Knowledge of Christian Doctrine," *Catholic Educational Review* LIII (December, 1955), 577-599.

<sup>14</sup> J. F. Donceel, *Philosophical Psychology* (New York: Sheed and Ward, 1955), pp. 192-194.

<sup>15</sup> Johann Lindworsky, *The Training of the Will* (Milwaukee: Bruce Publishing Co., 1929), p. 62.

to discover his powers of reasoning, just beginning to question, and to think independently. His religion should be focused more and more on reason rather than on sense.

If motives are to be efficient in moving the will they must fulfill a third condition; they must be comprehensive, that is, their influence must extend to all actions of life. Religious motives cover absolutely all the activities of life but they may not be directly associated with daily living by the adolescent. Because of his training in religion, spiritual reading, meditation, and spiritual conferences, the teacher of religion may be able to draw from a single Catechism question a number of ideas which pertain to practical Christian living. But we must remember that the high-school student does not have such a rich religious background. The teacher must show how the doctrine applies to a situation here and now.

The fourth condition which motives must fulfill if they are going to result in action is that they must be conscious. The motives presented in teaching religion must not be isolated units of thought for these are easily forgotten. They must be woven into a system of thought which pervades our daily living. All the doctrines and revealed truths can be inculcated into one goal, that of the supernatural purpose of life, the idea of living consciously for God.

As teachers of religion we must keep in mind the fact that this responsibility of forming the man of character is a responsibility that we share, and not in equal proportions, with the family, the Church, and the law-making and law-enforcement functions of the community. School is only a small part of the whole education of the adolescent. We must always remember that prudence and the moral virtues cannot be taught directly. We can teach a person how to be prudent and how to acquire the moral virtues. We can and should present this doctrine as the most desirable and satisfying of human experiences. These virtues, however, can be caused immediately only by God and the self-activity of the student. In the moral education of man we must depend on the medium of knowledge. Thus it is chiefly through the instrumentality of intelligence and truth that the school may affect the powers of desire, will, and love in the adolescent.<sup>16</sup>

Finally, the religion teacher must be vivified with supernatural virtue and radiate a spirit of faith.

<sup>16</sup> Maritain, p. 26.

## CATHOLIC CIVICS CLUBS OF AMERICA

By W. Wingate Snell\*

**S**PONSORING THE CATHOLIC CIVICS CLUBS of America is one of the services that the Commission on American Citizenship of The Catholic University of America renders to the Church in the United States. The membership of the Clubs is made up entirely of students in Catholic schools, mostly in the seventh and eighth grades, though there are a few Clubs in the lower grades and a few in high schools. In Club meetings and in the activities that they undertake the members learn to put into practice the principles of Christian citizenship that they are taught in their classes and to assume their responsibilities as good citizens in their schools and their communities.

Naturally, one thing that we like to know is where our Clubs are—where we are strong and where we are weak, what dioceses have many Clubs and what dioceses have only a few. Unfortunately our information on this matter is incomplete. The Commission urges that every year every Club apply for an annual charter, but quite a number of Clubs do not do so. Some operate without any charters at all; others operate with out-of-date charters that we granted to Clubs in their schools in past years. While such Clubs are just as legitimate units of the Catholic Civics Clubs of America as ones with valid, up-to-date charters, they exist, so to speak, only on the fringes of our knowledge. The only ones that we can safely include in our count of Clubs actually existing in any given year are those to which we have granted charters during that year. However, all the evidence that we have indicates that the vast majority of Clubs do apply for charters for the current year. Hence, we are confident that our count of charters granted gives us, if not a thoroughly accurate, still a quite adequate picture of the number and distribution of our Clubs.

### DISTRIBUTION IN GENERAL

I have just finished adding up the figures for this school year (as of January 15, 1960) and plotting out the areas of concen-

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\* W. Wingate Snell is the assistant to the director of the Commission on American Citizenship of The Catholic University of America.



tration and the areas of diffusion, and some rather interesting facts have come to light. This year we have 3,643 Clubs and the figure will be a bit larger by the end of the school year, since applications for charters will continue to trickle in right up to graduation day. The Clubs are functioning in every one of the fifty States of the Union. In addition we have three in Puerto Rico, two in the Virgin Islands, one in Canada, and one in Kenya, East Africa. As might be expected, the State with the greatest number of Clubs is New York with 384. It is followed by Ohio with 303, Illinois with 277, and Pennsylvania with 268. At the other extreme Alaska, Utah, and Wyoming have only one each, and Nevada has only two.

When we turn to consider the distribution by ecclesiastical jurisdictions the picture is much the same. With the exception of Juneau, there are Clubs in all the Latin Rite archdioceses and dioceses and in the Vicariate-Apostolic of Alaska and the *Abbatia Nullius* of Belmont Abbey. In addition the Byzantine Rite Archeparchy of Philadelphia has two and the Ukrainian Catholic Diocese of Stamford has one.

#### AREAS OF CONCENTRATION

If we spread out a map, we find that there are three main areas of heaviest concentration and one smaller one. In the Northeast there is a big cluster consisting of Worcester, 53; Springfield, 60; Providence, 59; Hartford, 52; New York, 78; Newark, 77; and Trenton, 98. Moving west there is another group in western Pennsylvania and Ohio made up of Pittsburgh, 105; Cleveland, 60; Toledo, 66; and Cincinnati, 102. Third, there is the Midwest galaxy containing Chicago, 135; Milwaukee, 79; LaCrosse, 82; Dubuque, 92; and St. Louis, 84. And in western New York State there is the pair of bright stars: Buffalo with 95 and Rochester with 67.

Naturally enough the dioceses of the Plains States and the Mountain States with their smaller populations have fewer Clubs. One might expect, though, that in the dioceses of the Pacific States with their burgeoning populations the figures would rise again, but such is not the case, for in that section only one diocese, San Francisco, has more than thirty Clubs. The South, of course, has a small Catholic population and therefore only a few Clubs taken as a whole. In view of that fact, three dioceses make a truly impressive showing with 49 Clubs in Mobile-Birmingham, 39 in Raleigh, and 38 in New Orleans.

## COMPARISONS AND CONTRASTS

I myself find these geographical statistics interesting, but the story becomes downright intriguing when we look at some of the comparisons that the figures afford. The most startling of these is presented by two large dioceses in a certain Eastern State. One of them with a Catholic population of almost 1,500,000 has more than 400 parochial, institutional, and private elementary schools serving some 200,000 students, and the other with a Catholic population of a little less than 900,000 has just over 200 schools serving roughly 100,000 students. Yet the larger diocese has only 19 Clubs while the smaller one has over 100.

Another contrast strikes us when we compare a certain Mid-western State with her two sister States on either side of her. One of these flanking States has three dioceses with 60 or more Clubs in each diocese and two other dioceses containing between 30 and 40 Clubs each. The other flanking State has one diocese with more than 100 Clubs and three with the number of Clubs ranging from 35 to 50. By contrast, in the central State the dioceses with the largest number of Clubs have only 25 each and the other three dioceses in the State have only 25 among them.

Then there is the odd case of the four dioceses in the same State that are identical in character. Each diocese has a fair-sized see city and a rich agricultural hinterland containing numerous other cities, small towns, and flourishing farm communities. It is true that Diocese A with about 100 schools and Diocese B with about 70 have more schools than Diocese C with just over 50 and Diocese D with just over 30. Still the difference in the number of Civics Clubs in the four dioceses is disproportionate, for Diocese A has more than 90 Clubs and Diocese B more than 50, while Diocese C has fewer than 30 and Diocese D fewer than 15.

## EXPLANATION OF DIFFERENCES

All these figures will, I believe, lead anyone with an inquiring mind to speculate as to why the Civics Club program is so much more successful in some dioceses than it is in others. There are several discernible reasons for the differences besides the obvious one that a small diocese with only a few schools is bound to have only a few Clubs.

First of all, any diocese in which the program of the Commission on American Citizenship is widely accepted, in which many schools fashion their curriculums along the lines of the curriculum recommended in *Guiding Growth in Christian Social Living*,<sup>1</sup> and in which multitudes of students use the Faith and Freedom Readers<sup>2</sup> is more likely to have numerous Civics Clubs than a diocese in which the Commission's influence is not extensive. Similarly any school in which the seventh and eighth graders subscribe to the *Young Catholic Messenger*<sup>3</sup> is more likely to have a Club or Clubs than a school whose students do not read that magazine.

There are less tangible factors, too. Some superintendents, principals, and teachers see in the Civics Clubs excellent tools for cultivating good citizenship among their students. Accordingly they foster the work of the Clubs. Other people either do not know about them or are not interested in them and consequently do not promote them.

Last, there is the undeniable fact that nothing succeeds like success. Thus in a medium-sized city the success of three or four Clubs in carrying on their activities will lead three or four other schools to establish Clubs. The success of these six or seven Clubs will in turn, inspire the starting of half a dozen more. And so the thing snowballs.

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*The Sisters of St. Francis Assisi, who conduct St. John's School for the Deaf (3680 South Kinnickinnic Avenue, Milwaukee 7, Wisconsin), are distributing A Beginner's Speech Book, designed to help teachers of the deaf and of retarded children with limited speech. It sells for \$1.25 postpaid.*

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*The Institute of International Education's Committee on Educational Interchange Policy (1 East 67th Street, New York 21, N. Y.) has just released College and University Programs of Academic Exchange, a statement presenting the major issues involved in student, faculty and short-term exchanges.*

<sup>1</sup>*Guiding Growth in Christian Social Living* is produced by the Commission and is published by The Catholic University of America Press.

<sup>2</sup>The Faith and Freedom Readers are produced by the Commission and are published by Ginn & Co.

<sup>3</sup>Every year the *Young Catholic Messenger*, published by Geo. A. Pflaum, Publisher, Inc., carries a series of monthly articles in which the Commission seeks to encourage the founding of Civics Clubs and suggests projects for the members to perform.

## THE CATHOLIC UNIVERSITY RESEARCH ABSTRACTS\*

### A SURVEY OF SUBJECT ENROLLMENT IN CATHOLIC SECONDARY SCHOOLS, 1956-1957, by Rev. Louis G. Roberts, M.A.

This study was undertaken to ascertain the enrollment in the various subjects taught in Catholic secondary schools.

The subject enrollment of 276 Catholic secondary schools revealed the following information: (1) The highest percentage of enrollment was in Religion and English. (2) In the social studies, United States History had the highest percentage of enrollment. (3) At least 25 per cent of the students in each grade enrolled in science courses. (4) The percentage of drop-outs was greater in Latin than in any other subject. (5) Enrollments in mathematics showed a steady decline from algebra in the ninth grade to trigonometry in the twelfth grade. (6) Enrollments in the fine arts courses ranked directly above those in the practical arts and agriculture. (7) Of the practical arts only mechanical drawing had a grade-to-grade increase in enrollment. (8) Enrollments in physical education classes decreased from grade to grade, due to pupils dropping out of school.

A comparison of subject enrollments according to type, size, and regional location of the schools disclosed slight differences in enrollment percentages for these different categories.

### A STUDY OF THE CAUSE OF THE DROP-OUTS IN THE CATHOLIC SECONDARY SCHOOLS OF INDIANAPOLIS, INDIANA, 1949-1954, by Sister M. Assunta Highbaugh, O.S.B., M.A.

This study aimed to determine the causes of drop-outs in the Catholic secondary schools of Indianapolis during the period between 1949 and 1954.

The investigator mailed questionnaires to 405 drop-outs. Responses were received from 147, or 36.3 per cent.

The findings led the investigator to recommend that Catholic schools evaluate their curricular offerings in terms of pupil needs. Since a high percentage of the drop-outs gave as their reason for

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\*Microfilms of these M.A. dissertations may be obtained through the interlibrary loan department of The Catholic University of America; information on costs will be sent on request.

transferring to a public school a desire for coeducation, the investigator recommended a further study in this regard.

A STUDY OF THE ATTITUDES OF HIGH-SCHOOL GIRLS TOWARD RELIGIOUS VOCATIONS by Mother M. Patrick O'Brien, O.S.U., M.A.

The purpose of this study was to discern the attitude of high-school girls toward religious vocations so that helpful information could be available in the drawing up of vocation programs.

A questionnaire formulated to detect the attitudes of high-school girls toward religious vocations, the effect of their knowledge on these attitudes, and their personal reactions to religious life as they conceive it to be was administered to 2,063 girls in Catholic high schools in five states.

The study revealed that the majority of those answering the questionnaire had a high esteem for the priesthood and the religious life. It was apparent, however, that many girls were confused concerning the way to know their vocation, and they seemed to be unaware of their personal responsibility to make a prudent choice in this matter.

The conclusions that were drawn suggested fundamental principles for a vocation program to meet the inadequacies which seemed to be present in the programs in which these students participated.

STATUS OF THE LAY TEACHER IN CATHOLIC ELEMENTARY SCHOOLS OF FOUR SOUTHERN DIOCESES, 1956, by Sister Mary Christine Trapani, R.S.M., M.A.

The purpose of this study was to obtain data that would reveal the status of the lay teacher in the Catholic elementary schools of the Dioceses of Mobile-Birmingham, Natchez, St. Augustine, and Savannah-Atlanta. Data were obtained by means of a questionnaire filled out by 240 lay teachers or 81 per cent of the 296 lay teachers contacted.

The findings revealed that the majority of the lay teachers in these four dioceses are married women ranging in age from twenty-one to thirty-nine. Sixty per cent of the lay teachers had completed three years of college. Slightly over half of the responding lay teachers received a salary of less than \$2,000 at the time in which this survey was made. Only six lay teachers had a written contract.

The lay teachers indicated that they were happy to work with the sisters.

The investigator concluded that an increase in salary, a system of tenure and of sick and retirement benefits, and opportunities to complete their college work would contribute substantially to the happiness and welfare of the lay teachers in these four Southern dioceses.

**A FOLLOW-UP STUDY OF ALUMNI OF MOUNT SAINT JOSEPH HIGH SCHOOL, 1950-1954 INCLUSIVE, by James M. Bailey, M.A.**

This study attempts to evaluate the vocational guidance effort of Mount Saint Joseph High School, Baltimore, Maryland. A questionnaire was used to gather information from 477 alumni.

Analysis of the data obtained led the investigator to conclude that there is need of better methods in the dissemination and use of occupational literature. He recommends that more attention be given to the in-service training of counselors and that a periodic check-up be made to achieve new evaluations of the over-all guidance effort.

**A HISTORY OF CATHOLIC EDUCATION IN GEORGIA: 1845-1952, by Sister M. Felicitas Powers, R.S.M., M.A.**

This study traces the history of Catholic education in Georgia from 1845 to 1952. The investigator does not isolate any definite factors which have contributed to the growth of Catholic education in Georgia. She shows how the history of Catholic education in Georgia has been made illustrious by the self-sacrificing co-operation of the hierarchy, clergy, laity, and religious. Prior to 1915 only four religious communities of women—the Sisters of Mercy, the Sisters of St. Joseph, the Missionary Franciscan Sisters of the Immaculate Conception, and the Sisters of the Blessed Sacrament—were working in the state. Since that time seven other communities have come to the state. First among the orders of men engaged in education in Georgia were the Benedictines who came in 1878. They were followed by the Jesuits, the Marist Fathers, the Christian Brothers, the Marist Brothers, the Brothers of the Sacred Heart, and the Viatorian Fathers. In 1952, 7,757 children attended the 33 elementary schools while 1,372 students were enrolled in the ten high schools under Catholic auspices.

## HIGHER EDUCATION NOTES

The Catholic University of America's 1960 workshop in higher education on the Quality of College Teaching and Staff, June 10 to 21, will present, in addition to several members of the University staff, as lecturers, consultants, and seminar directors, the following outstanding authorities in American education: Dr. Ewald B. Nyquist, Deputy Commissioner of Education for the State of New York; Dr. Albert E. Meder, Vice Provost of Rutgers University; Mr. Roert E. Iffert, of the U. S. Office of Education; Mr. Fletcher Wellemeyer, consultant in education, manpower, and highly trained personnel; Sister Jerome Keeler, of Donnelly College; Sister M. Rosalia, R.S.M., of Salve Regina College; Sister M. Vincent Therese, C.S.J., of St. Joseph's College (Brooklyn, N. Y.); Dr. William H. Conley, of Marquette University; Very Rev. Dr. Gerald E. Dupont, S.S.E., of St. Michael's College; Dr. Urban H. Fleege, of De Paul University; Rt. Rev. Dr. Alfred Horrigan, of Bellarmine College; Rev. Dr. Vincent A. McQuade, O.S.A., of Merrimack College; Rev. Paul Morin, S.S.E., of St. Michael's College, and Rev. William F. Troy, S.J., of Wheeling College.

As for the workshop in higher education, University authorities, in order to present the most complete coverage possible of the problems to be discussed, and to give the workshop program a really national flavor, have staffed the other five workshops, all of which will run from June 10 to 21, with well-known authorities in their respective fields from both Catholic and non-Catholic institutions. To mention but a few of the visiting staff members of the several workshops, there will be: Dr. Enrique Suarez de Puga, Cultural Attaché of the Spanish Embassy, and Mr. Daniel Desberg, Head, French Section, School of Languages, Foreign Service Institute, U. S. Department of State—Teaching Foreign Languages in the Modern World; Brother E. Austin Dondero, F.S.C., of La Salle College (Philadelphia), and Brother Carroll F. Tageson, O.F.M., of San Luis Rey College—Psychological Counseling in High School and College; Mr. John Ackerman, of the U. S. Public Health Service, and Dr. Roy Kuebler, of the University of North Carolina—Epidemiology in Nursing; Dr. Ernest E. Harris, of Columbia University, and Dr. Benjamin Suchoff, of the Bela Bartok Archives—Music Teaching Methods and Techniques; and Most Rev. Charles



P. Greco, Chairman of the Episcopal Committee of the CCD, and Very Rev. Msgr. Edward H. Latimer, Superintendent of Schools, Diocese of Erie—Religious Education through the Confraternity of Christian Doctrine.

**Marquette University School of Speech** will begin this summer a new sequence of courses and a new series of workshops and institutes; the summer session begins June 20 and ends July 29. Co-ordinator of the School's new program is Dr. Alfred J. Sokolnicki, who has directed the Speech Clinic at Marquette since 1945. The new program is so designed that it will enable students working for a Master's degree to complete course work in five summers, receiving training in essentials together with good coverage of the whole field. Work in five areas will be provided: drama, radio and TV, speech education, public address, and speech correction. For each area each summer there will be both a primarily content course and a practicum or laboratory course. This summer, in addition to courses and practicums, there will be afternoon workshops in the following areas: parliamentary procedure, coaching debate, the class play, speech correction in the classroom, and television for teaching.

**The College of St. Teresa and St. Mary's College**, of Winona, Minnesota, will continue for the second summer their privately sponsored institute for foreign language teachers, June 20 to July 31. The institute is not aided by National Defense Education Act funds. It is designed to help teachers meet the qualifications recommended in the foreign language program of the Modern Language Association. French, Spanish and Russian courses will be taught by native instructors. Small classes will be maintained, with oral practice groups limited to seven students. Directing the institute will be Mlle. Germaine Mercier, native of France and professor of French at the University of Wisconsin. The institute will be held in the air-conditioned Hill Family Co-operative Language Center at St. Teresa's and at St. Mary's, where auxiliary facilities have been installed. Facilities at St. Teresa's include 35 booths equipped with tape recorders, microphones, and headphones; 10 transmitting stations and 10 recording rooms. Facilities at St. Mary's consist of 36 booths, similarly equipped, and a listening laboratory with eight channels. Combined facilities on both campuses can accommodate 101 students.

## SECONDARY EDUCATION NOTES

**Top Award in the Science Teacher Achievement Recognition** program for 1960 went to the joint entry of Sister Mary Hermias Mennemeyer, S.S.N.D., chemistry and physics teacher at St. Francis Borgia High School (Washington, Mo.), and Sister Mary Joecile Ksycki, S.S.N.D., head of the chemistry department, Notre Dame College (St. Louis, Mo.). The award of \$1,000 was made last month at the eighth Annual Convention of the National Science Teachers Association in Kansas City, Missouri. The Association is a department of the National Education Association. In its STAR program, it made fifty-six cash awards, ranging in value from \$100 to \$1,000 and totaling \$13,500, and gave more than seventy certificates of honorable mention. Five other Catholic school teachers received \$100 awards, and seven were given certificates of honorable mention. The winning entry of Sister Mary Hermias and Sister Mary Joecile is entitled "Adventures in Radioactivity for High School Students." Their project describes over eighty activities with radioisotopes carried on by the students of Sister Mary Hermias.

**Twenty-five gifted high-school boys** will be admitted to a special training program in physical science this summer at St. Mary's College (St. Mary's, Calif.). To run six weeks, the program is made possible by a grant of \$8,740 from the National Science Foundation. Using a relatively new approach to the teaching of science, program content will be drawn from astronomy, physics, and chemistry, with emphasis on the historical development of certain areas of these sciences. Central theme underlying the various subjects to be presented will be the growth of our ideas concerning the physical world.

**The eleventh annual Minor Seminary Conference** of The Catholic University of America will be held in the University's new social center, May 13 to 15. The question to be discussed is institutional self-evaluation in preparation for accreditation or affiliation. Through the efforts of the Minor Seminary Department of the National Catholic Educational Association, minor seminary officials have become increasingly interested in the advantages of accreditation and affiliation. Because the minor seminary is neither a high school nor a college, in the common definitions of these institutions, peculiar problems arise when evaluative criteria designed for high

schools and colleges are applied to it. Discussion leaders at the Conference will be minor seminary officials whose schools have undergone processes of self-evaluation in preparation for accreditation by their respective regional accrediting agencies.

**Well-rounded high-school science teaching** will be assisted by National Science Foundation programs in three Catholic colleges this summer. Biology and chemistry will be the subjects at the University of Notre Dame, whose eight-week program begins June 17. St. John's University (Jamaica, N. Y.) will also offer an eight-week program in biology and chemistry, beginning July 1. At St. Mary's College (Winona, Minn.), twenty-four teachers will be enrolled in biology for four weeks, beginning July 5.

**Effectiveness of instruction often depends more** on thoroughness of preparation and clarity of presentation than on the number of pupils in the class, concludes Henry S. Bissex, commenting in *The Nation's Schools* (March, 1960) on J. Lloyd Trump's recent book *Images of the Future*, which is a report of the National Association of Secondary School Principals' Commission on the Experimental Study of the Utilization of the Staff in the Secondary School. Though he admits that twenty-five is near the maximum number of pupils to whom a teacher can give consistent individual attention from day to day with a minimum of emotional exhaustion, Bissex questions the sacredness of "twenty-five" when applied to all teaching-learning situations. In teaching typewriting, for example, the teacher may be just as effective with seventy pupils in the class. Instruction in methods of paragraph development may be carried on effectively in a class of 150. On the other hand, one pupil may be plenty when the teaching task is the diagnosis of writing problems. When the task is the description of the circulatory system, ninety pupils may be taught as effectively as nine, but one pupil may be all the teacher can handle when his task is checking independent work in science. Bissex contends that if a school provides for individual attention of pupils as needed, it may very well arrange for some instruction to be given by way of large classes.

Available for rental through the National Association of Secondary School Principals (NEA, Washington 6, D. C.) is a new hour-long sound film, "And No Bells Ring," which tells the advantages of interrelated large-group instruction, small-group discussion, independent study, and team teaching.

## ELEMENTARY EDUCATION NOTES

**It is better to make a failing child repeat** a grade than to promote him, conclude two professional school researchers after three years of study to determine if it is better to keep failures back or promote them. Findings of the study, conducted by Katherine H. Daniels and Jules L. Nathanson with 485 children, all repeaters in some grade from I through VI, are reported in *Education Summary* (March 27, 1960). The researchers found that 85.6 per cent of children benefited academically by staying back. Most of the repeaters also showed improved work habits, attitudes, behavior, social adjustment, initiative, and leadership.

**Rigidly prescribed courses of study** are less widely used today than ten years ago, and flexible teaching guides have become commoner, says Dr. Harold G. Shane, dean of the School of Education, Indiana University, in an article in *The Nation's Schools* (March, 1960). This change has come about despite the fact that many books and articles have appeared since 1949 urging more definitely prescribed curriculum practices, he maintains. Moreover, he finds that school administrators' attitudes toward pupil competition have changed too. He predicts that superintendents during the coming decade will seek to have children taught to compete with themselves, striving to better their own scholastic records rather than to exceed those of their companions. Carefully planned parent-teacher conferences involving examination of samples of pupils' work and letters from teacher to parent describing pupils' progress, he feels, will become the most frequently used types of reporting.

**If intelligence is comparable** to a cluster of high-grade skills in problem solving, it can be deliberately cultivated in the classroom, conclude three researchers from the University of Pennsylvania who have recently completed a study of differences between good and poor problem-solvers. The study is one of 245 research projects sponsored by the U. S. Office of Education's Co-operative Research Program; it is reported with several other studies in *School Life* (February, 1960). Working with a group of 117 good problem-solvers and an equal group of poor ones, the researchers found that (1) good problem-solvers do significantly better than poor ones in most tests where quality of response, accuracy, or judgment are

required; (2) the more complex the task or the more restricted the requirement, the greater is the superiority of the good problem-solver over the poor; (3) boys and girls differ significantly on several of the tests but there was little evidence that either sex is better in general reasoning or problem-solving; (4) good problem-solvers are less likely to generalize loosely; and (5) as measured, flexibility-rigidity variables do not seem to differentiate between good and poor problem-solvers.

**Inane, repetitive baby talk in primers** is a symptom of a flaw in American education—underestimating the mental power of the pupil—maintains Virginia C. Simmons, an experienced kindergarten teacher now at the Cincinnati Country Day School. Mrs. Simmons' views are expressed in an article, entitled "Why Waste Our Five-Year Olds?" in the current issue of *Harper's Magazine*. Summarizing current criticisms of baby-talk school books, in *The New York Times* (April 3, 1960), Fred M. Hechinger says that some observers of the early years in school suspect that in the caliber of these books is at least part of the answer to many youngsters' lack of enthusiasm for books. The danger of the primers, he states, is that they scramble two goals: learning new words and reading stories, thus short-changing the latter. Critics charge, he reports, that (1) in an attempt to be scientific about the mental mechanism of learning, these books overlook the magic of the good story and the child's impatient curiosity to get along with an exciting plot; (2) if the first experience of reading a "real" book turns out to be intellectually disappointing, "books" may become associated with this kind of unexciting "learning process"; and (3) these books bore the bright children and leave even the slower ones with the feeling that the secrets held by the printed word have been overrated. Like many critical revolts, he concludes, this one appears to point back to the unscientific idea that books and stories are written by authors rather than engineered by reading technicians.

**Study of foreign languages** by all elementary-school pupils is not advisable, a committee examining the results of foreign language instruction in the elementary schools of New York City recently reported. The committee found the extra work involved in this study too much for the average pupil and recommended that in the fourth, fifth, and sixth grades only the gifted be allowed to take it.

## NEWS FROM THE FIELD

**A new teacher-education program**, leading to a Master of Arts in Teaching, will be inaugurated at the University of Notre Dame with the aid of a grant of \$410,750 received this month from the Ford Foundation. Notre Dame is the only Catholic school among the eight colleges and universities sharing new Foundation grants for teacher education totaling \$2,761,250. The new program will replace Notre Dame's undergraduate teacher-education program. As a graduate program, it will include a summer of resident study in teaching problems. During the school year, students will spend a semester as interns in South Bend schools and a semester on the University Campus, where they will take their academic courses with other candidates for Master's degree. At any given time, half the Master of Arts in Teaching candidates will be serving as interns, and the other half will be doing formal course work at the University. All of these students will attend a University seminar in professional education throughout the year. Students will receive experience in such teaching arrangements as large- and small-class instruction and the use of television through a University-directed demonstration project.

The new group of grants is the third in a series begun by the Foundation in March, 1959, to help advance what it terms a national "breakthrough" in the education of elementary- and secondary-school teachers. The program now includes twenty-seven colleges and universities that have received a total of \$18.2 million.

**St. Louis University balanced its books** for the fifth straight year, according to the "President's Report for 1959," issued last month. At the close of the fiscal year, August 31, the University showed an excess of receipts over expenditures of \$6,939, the report says. The University had total expenditures of \$9,596,176 and receipts from general educational and auxiliary operations of \$8,033,549, leaving a deficit of \$1,562,627 before gifts and contributions. Contributed services, endowment income, and miscellaneous gifts, totaling \$1,155,981, and gifts to the Living Endowment Program from alumni, industry, parents, and students, totaling, \$413,585, offset what would otherwise have been a substantial loss. The report has as its theme, "Forward in a Great Tradition," and describes how the

University "is moving forward, through its ten-year, \$46,000,000 development program—a program growing out of a tradition of quality education, a tradition of service, a tradition of community consciousness." Attractively illustrated, the report contains many facts about the University, too numerous to mention here.

**It costs New York public schools \$182 today** to buy what could be purchased for \$100 in 1947-49, according to a new cost-of-education index devised by the New York State Department of Education to help local public school boards in planning their current budgets. The result of two years of research, the index is the first instrument made available to the schools for measuring changes in the prices of goods and services used in education. Expenditures by the more than nine hundred school districts in the State—including salaries for teachers, supervisors, administrators, and other employees, instructional and maintenance supplies and utilities—were used in calculating the index. Since, with the exception of instructional salaries, goods and services cost the same, for the same quantity, in nonpublic as in public schools, it seems this index could be of service to nonpublic as well as public schools.

**Study of contemporary parish problems** is the object of a Pastoral Institute, to be held June 19 to August 14 at Immaculate Conception Seminary (Conception, Mo.). The Institute will be open to priests and clerics in major orders, both diocesan and religious. It is designed, says Rev. Augustine Stock, O.S.B., director, to furnish instruction, going beyond what can be imparted in the regular four-year course in theology, in those branches of knowledge and those skills that make a priest an able pastor of souls. The courses are also selected in accordance with the requirements of the apostolic constitution "Sedes Sapientiae" and the annexed "Statuta Generalia." The Institute is to continue each summer. This year courses will be given in pastoral sociology, psychiatry, and Biblical pedagogy. Visiting lecturers will include two psychiatrists and two Jesuits: Rev. John L. Thomas, of St. Louis University, and Rev. Joseph B. Schuyler, of Fordham University.

**Track and Field Project** of Operation Fitness—U.S.A. packets of information, containing suggestions on organizing healthful recreation for youngsters, will be sent to any school on request by AAHPER-NEA (1201 Sixteenth St., N.W., Washington 6, D. C.).



## BOOK REVIEWS

PSYCHOLOGY OF PERSONAL ADJUSTMENT—STUDENTS' INTRODUCTION TO MENTAL HYGIENE by Fred McKinney. 3d ed. New York: John Wiley and Sons, 1960. Pp. xiii + 490. \$6.50.

Dr. Fred McKinney is Professor and former Chairman of the Psychology Department at the University of Missouri. He is widely known for work in educational television. His stated purpose in this undergraduate text is "helping the student to utilize the many outlets open to him for growth toward maturity." (vii) The first edition was published almost twenty years ago; a second edition appeared in 1949. The third edition, slimmer by 250 pages, yet manages expanded treatment of some topics such as values. An instructor's manual, *Teaching Personal Adjustment*, is designed to accompany the text.

The sixteen chapters range over such assorted topics as adjustment to college work, vocational choice, and creative adjustment. There are numerous pictures which the reviewer was not too old to enjoy.

Where it sticks to strictly psychological issues, the book is rather uniformly good. Unfortunately, it is also, in places, a treatise on religion and philosophy, and misconceives these matters as to purpose, contents, and method. Religion is taken as a sort of handmaiden to the mental hygiene movement, not as an orientation to ultimate reality. Its method is, roughly, that of logical positivism. "Mature religion is heuristic, which means the believer holds tentatively but wholeheartedly to his beliefs until they are confirmed or until they lead to the discovery of more valid ideas." (196)

We are told that "religious leaders and educators differ in *the intensity* with which they use fear and coercion to mold behavior." (105, italics mine) This leaves one to suppose that, nevertheless, this is the fundamental approach they all use. "Childhood religion becomes a mature faith compatible with modern science, allowing personal and societal growth." Here is no hint that the religion taught to a child might already have these features.

The chapter on Values and Thought, while making no definite or clear recommendations, leans to "liberalism," conceived as synonymous with scientism. "In religion, the liberal believes that dogma

should be adjusted to the insights of science, which change with time." (190) It is taken for granted (dogmatically) that no dogma exists which does not and cannot contradict valid science and therefore does not need to be "adjusted."

The writer tips his hand on Christianity when he lumps Christ with "Saul of Tarsus" and Woodrow Wilson, not to mention Galileo, as "men" who "made major contributions to the development of our civilization." (456) On religion in general he observes that "man has a natural hunger for religion; he cannot know but he must believe." (196)

The concept of the "authoritarian personality," much criticized by some psychologists in recent years, is presented here in all its original claims. On sex, the author credits himself with "... a nonrigid and nonlegalistic Judaeo-Christian view which places an emphasis on the context of the act as well as the act itself." (332) Various sexual aberrations are discussed at some length, but without any hint that they are morally wrong.

In short, we have to put up with a lot of very faulty theology and philosophy in order to get some good psychology, in this volume.

ROBERT B. NORDBERG

Department of Education  
The Catholic University of America



THE GIFTED GROUP AT MID-LIFE by Lewis M. Terman and Melita H. Oden. Stanford, Calif.: Stanford University Press, 1959. Pp. xiii + 187. \$4.50.

This is the fifth volume presenting results of the famous Stanford studies of gifted children. The present book reports the 1950-1955 follow-up of a research program begun in 1920 by the late Dr. Terman. He selected for study 1,500 intellectually superior children. Successive research was repeated on these gifted individuals at ten-year intervals. Volume V provides a summary of the chief findings reported in the previous four volumes in order to give the reader an over-all picture of the gifted group and then in the light of the earlier data interprets the adult characteristics of these superior people who are now in their mid-forties.

To many educators this book will be considered the most valuable of the series since it attempts to answer some of the questions to which conjectures are perennially made. Such questions are: Do

the gifted maintain their intellectual ability? Is the productivity of the gifted commensurate with their ability? Are the gifted people more successful in their line of work? Do they adjust better to marriage and society?

The reviewer wishes to commend the authors on the very sane attitude they take toward measuring the contribution of a woman to society: "No one has yet devised a way to measure the contribution of a woman who makes her marriage a success, inspires her husband, and sends forth well-trained children into the world."

It is gratifying to note that the five major definitions of success in life as expressed by the gifted group comprise happiness, contentment, emotional maturity, and integrity.

It is disheartening, however, to find that the percentage of gifted who claim church membership is no higher than that of the total population.

SISTER M. BRIDEEN, O.S.F.

Holy Family College  
Manitowoc, Wisconsin



TEACHING PRIMARY READING by Edward W. Dolch. Champaign, Ill.: Garrard Press, 1960. Pp. vi + 429.

This third edition of Dr. Dolch's 1941 book of the same title reflects definite improvements in the technical setup of the book—headings are much more prominent and additional subheadings have been inserted. All in all, the new format of the book makes it much more inviting and much easier to read.

Content-wise, however, very little change is to be noted from the 1950 edition, since only one new chapter has been added. The titles of a few chapters have been changed, some of the chapters have been shifted in order to give a more logical presentation and development of the topic, but the bulk of the material, with the exception of a few minor changes and additions, remains the same. Too, one might mention the fact that, unlike in the 1950 edition, no list of professional books for the teacher is included. This coupled with the fact that the author makes no reference to any other recent work or study in the reading field (a professional book on reading or any other subject in this day and age without a goodly

number of footnotes and a bibliography is, indeed, a rarity) makes the reader wonder why a revision was undertaken.

In light of advances made in the teaching of reading in the past decade, there were areas in the former edition that could have well been amplified, particularly the chapter on child development. More emphasis on reading as an integral part of the total school program would have also been desirable. Also, a further clarification of the author's definition of reading and his analysis of what constitutes beginning reading would have been appreciated.

The last chapter in the book, "Poor Reading and Parents," represents the only new material Dr. Dolch has included in this revision. The author points up the importance of regarding parent-teacher conferences and other parent-school contacts as educational opportunities whereby teachers and parents can co-operate more completely in seeking the child's welfare. Adopting an armchair philosophical approach, Dr. Dolch gives many sane and solid suggestions to aid the teacher in her contacts with parents regarding children with reading problems.

The avowed intent of the author as stated in the preface has been to produce a practical book. This he has succeeded in doing. The book is just as practical today as it was ten years ago, but—should it not be a bit more practical for use today?

SISTER M. BERNARDA, C.P.P.S.

Commission on American Citizenship  
The Catholic University of America



A GUIDE TO AMERICAN CATHOLIC HISTORY by John Tracy Ellis.  
Milwaukee: Bruce Publishing Company, 1959. Pp. viii + 147.  
\$2.50.

Monsignor Ellis has compiled a list of nearly seven hundred histories, biographies, monographs, and published theses in American Catholic history, complete with technical annotations, cross references, and an occasional personal evaluation. The titles are grouped under the headings of "General Works," "Studies in Diocesan, Sectional, and Parish History," "Biographies, Correspondence, and Memoirs," "Religious Communities," "Education," and "Special Studies". Research scholars will be grateful for the list of thirty-four

guides to Catholic literature that are noted, and for the names and locations of the twenty-three most important manuscript depositories. The volume closes with a listing of twenty-six Catholic historical periodicals, most of which are no longer being published, and of sixteen national, regional and state Catholic historical societies.

In treating the available literature, the author has chosen in some instances to indicate where definitive reviews of listed works may be found, for example, No. 75, Maynard's *The Story of American Catholicism*. A similar note on McAvoy's prize winning study of Americanism would have been helpful to prospective readers (*Theological Studies*, XIX [June, 1958], 237-48). A definite weakness in the book viewed as a whole is its failure to cover foreign language groups among the Catholics in the United States. Of the titles in education, 28 of the 64 have issued from The Catholic University of America Press. Works published at other noted centers, for example, Marquette University and St. Louis University, could profitably have been included, especially since the author indicates that published doctorates constitute the chief source of readily accessible scientific studies.

*Parochial School* by Joseph M. Fichter may have appeared too late to have been included, but two earlier studies of Catholic parish life in the United States merit inclusion under one of the other divisions, namely, "Special Studies. G. Social Studies." Some may feel that J. M. O'Neill's *The Catholic in Secular Education* (Longman's, Green and Co., 1956), which has been omitted, makes as valuable a contribution as the two other of his books which have been included. General mention might also have been made of the publications of the National Catholic Educational Association, which, taken collectively, contain many monographs of high scientific value. Monsignor Ellis is careful to preface this division with the admission that it makes no pretense at completeness. This serves to underline one of the salient conclusions of the *Guide*. Much work remains to be done in American Catholic history generally, and the topic of Catholic education in the United States is one of the most neglected.

As the fruit of nearly two decades of intensive and dedicated labor in the history of the Church in this country, this handy, well-indexed guide stands, as its distinguished author intends, as a valuable supplement to the excellent *Harvard Guide to American History* which appeared four years ago. It belongs on the desk of

every librarian and among the reference books of every social studies teacher in Catholic institutions.

JOHN WHITNEY EVANS

Cathedral Senior High School  
Duluth, Minnesota



ART FOR CHRISTIAN LIVING, edited by Sister Mary Joanne Christie, S.N.D., Washington, D. C.: The Catholic University of America Press, 1958. Pp. x + 205. \$3.50.

The seventh art workshop at Catholic University, following up previous workshops, aimed at intensifying Christian living. These art workshops devoted to the many and various phases and aspects of art meet annually for ten days with approximately fifty participants and by talks, discussions, seminars, and art execution endeavor to further the cause of art.

This publication, *Art for Christian Living*, contains the proceedings of the seventh workshop on Art for Christian Living which was conducted at The Catholic University of America, in June, 1957. The book contains the topics as they were delivered in the form of lectures, panels, and seminars; they are concerned with art in the home, school, church, work, and everywhere in which art plays its role in life. All participants in the workshop were striving to develop a knowledge of the possibilities of art for providing experiences in sharing the joy of living and making. This was accomplished by stressing the relationships of art to God, fellowmen, nature, and self. Developed and delivered by clergy, religious and lay artists and educators well qualified and versed in their work, these lectures as published articles will benefit every reader.

The opening lecture, "Art—and Joy in Christian Living," clearly defined the aims of the workshop and as a publication makes an excellent piece of literature. Such topics as "Worship and Art" and "Art and Celebration," dealing with integration of art and religion, are well developed and soundly handled. "Function of Art in the Christian Social Living Curriculum" and "Art in the Home" most successfully bring out the necessity and means for bringing the child and truth together.

The lectures "Music Movement and Art Activities" and "Work—

An Art?" greatly enhance the worth of this collection. Viktor Lowenfeld's lecture "Growth in Individual Perfection through Art" gives matter for much thought and most certainly arouses the reader to action. As the lecture entitled "Understanding the Art of All People of All Times" gives valuable art history, its publication here is most fitting. These lectures are supported by excellent biographies which enhance the collection's value.

Panels conducted under separate divisions covered the importance of art for Christian living for the priest, sister, teacher, parent, worker, artist, designer, editor, and museum director. The proceedings of these have individual and general worth.

The summaries of seminar proceedings are published just as they were conducted. These include "Ceramics," "Art in the Sister Formation Program," "Contemporary Techniques in Drawing and Painting," "Making Stained Glass Windows," and "Making Jewelry Using Limited Tools and Materials."

Reports of demonstrations conducted, "The Picture Clinic," and details describing the procession of workshop staff and participants honoring Our Lady of the Art Workshop prove interesting. A listing of participants and institutes represented at the workshop completes this fine review and collection.

SISTER MARY BARTHOLOMEW

St. Teresa of Avila Junior High School  
Albany, New York



EDUCATION FOR CREATIVE LIVING by Frederick Mayer. New York: Whittier Books, Inc., 1959. Pp. 157. \$3.00.

This collection of light chapters on topics much discussed in education can serve some purpose in illustrating the current criticisms, softened here by a positive tone. Students of educational theory will find it furthermore an interesting illustration of the truth that mere good will without a set of genuine philosophical principles consistently applied is unable to come to concrete and practical solutions for our educational problems.

EUGENE KEVANE

Department of Education  
The Catholic University of America



## BOOKS RECEIVED

### *Educational*

- Abraham, Willard. *A Handbook for the New Teacher*. New York: Rinehart and Co., Inc. Pp. 60. \$1.00.
- American Institute of Physics. *Physics in Your High School*. New York: McGraw-Hill Book Co., Inc. Pp. 136. \$1.50.
- Everett, J. Bernard, and others. *Case Studies in School Supervision*. New York: Rinehart and Co., Inc. Pp. 58. \$1.00.
- Japan Today*. Classroom Enrichment Material. Maryknoll, N. Y.: Maryknoll Publications. Pp. 60. \$1.00.
- National Commission on Teacher Education and Professional Standards. *The Education of Teachers: Curriculum Programs*. Washington, D. C.: National Education Association. Pp. 464. \$3.50.
- National Education Association's Division of Audio-Visual Instructional Service. *Interaction in Learning: Implications for Television*. Washington, D. C.: The Association. Pp. 64. \$1.00.
- Pronovost, Wilbert, and Kingman, Louise. *The Teaching of Speaking and Listening in the Elementary School*. New York: Longmans, Green and Co. Pp. 338. \$4.50.
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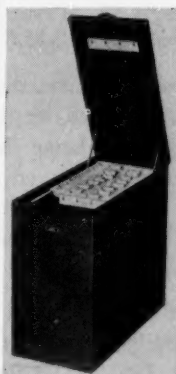
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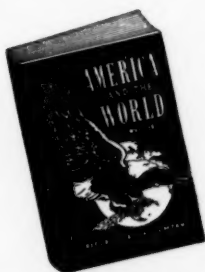
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